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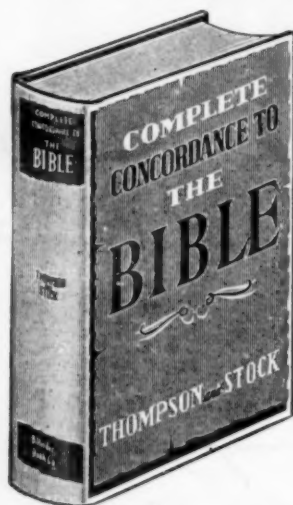


Spires or Tombs (The Atomic Bomb) . . . An Editorial

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----- NEW (4th) EDITION -----

COMPLETE CONCORDANCE TO THE BIBLE

(Douay Version)

By the

REV. NEWTON THOMPSON, S.T.D.

and

RAYMOND STOCK

1914 pages. Buckram.

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All English-speaking Catholics are acquainted with the language of the Douay Bible as revised by Bishop Challoner and used for many past generations. But heretofore they have not had a Concordance to that Bible.

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COMMENT ON THE WEEK

Fateful Week. Friday, August 10, the Domei News Agency reported that Japan, using the services of neutral Sweden and Switzerland, had signified its willingness to accept our terms of surrender as announced from Potsdam, providing the Emperor be permitted to remain. On the confirmation of the report, President Truman immediately summoned the Cabinet to discuss this latest and most sensational development in the Eastern war. It marked the climax of one of the most fateful weeks in American history—a week that had seen the dropping of the first atomic bomb on Japan, the Russian declaration of war, and the President's report to the country on the momentous conference at Potsdam. In this atmosphere of earth-shaking events, Mr. Truman's address seemed almost anti-climactic. For the most part, he contented himself with paraphrasing the terms of the Big-Three communiqué and answering some of the criticisms. He insisted again that he had not been a party to any secret agreements. He said that the Big Three were "now more closely than ever bound together in determination to achieve a just and lasting peace." With respect to Poland, he frankly confessed that the United States had been forced to accept a compromise—he ignored the fact that the compromise involved a matter of principle—but he stressed, on the other hand, that our demand for free speech, free elections, freedom of the press and joint Big-Three control in Eastern Europe had likewise been accepted. For the rest, he warned Japan again to get out of the war, saying that only a Japanese surrender would stop further use of the atomic bomb. Apparently this part of the speech was carefully noted in Tokyo.

Russia Declares War. The only surprising element in the Russian declaration of war on August 8 was the timing. Ever since Yalta, well founded rumors have circulated that Premier Stalin promised to enter the Japanese war some time after the final defeat of Germany. This has now been confirmed by President Truman. American reaction, as might be expected, was mixed, especially since the revelation of the atomic bomb made it more certain than ever that we were able to defeat Japan alone. To some it looked as if Russia had come in, as did Italy in the European war, only when victory seemed sure and solely to participate in the spoils. While the atomic bomb may have hastened the Russian declaration of war, it is now certain that Stalin had already made a commitment. It must be remembered, too, that Russia as a Far-Eastern power with historical claims would still have had much to say in any peace settlement in the East. That this declaration of war will strengthen her hand is obvious; we can only hope, at this stage, that as her hand grows stronger, that of the other United Nations will assume more and more principled firmness and that, through actual working together in Europe, experience and mutual respect shall have been achieved which will ease the problems in the East. It is especially to be desired that China, the oldest and most patient champion against aggression, will not have her already pressing problems further aggravated by even more active Soviet influence in the North. It takes no prophetic vision to see that that is where the clouds loom.

First Test of Potsdam. Russia announced on August 6 the resumption of diplomatic relations with the present governments of Finland and Rumania. This, as all press releases have commented, marks the first steps of the Big

Three to clear up the "present anomalous position" of several European countries. The appointment of a Russian Ambassador to these countries will soon be followed by similar American and English action, and some form of recognition by the Big Five will have to precede the actual framing of peace terms. But before those steps can be taken, one essential manifestation of good intentions on the part of Russia must be demanded. It must be demanded because it is stated, though not made operative, in the Potsdam report; it is essential for that cooperation among nations without which the Charter will break down. It consists in this: that representatives of the Allied press will have full and free access to report on conditions in the countries with which it is desired to establish peace. We agree with Senator Vandenberg that this vital freedom of the press was very flabbily worded at Potsdam. Whereas quite definite pledges were given on other points, when it came to defining a stand on this freedom of the press the Big Three achieved only the unconvincing formula of "we have no doubt . . . that representatives of the Allied press will enjoy full freedom to report." If this was enough on paper at Potsdam, it is not enough now. Regimes have been set up in these two countries and no Allied reporters have been admitted. This is a situation that calls for immediate attention, and we have the right to expect that our Government will firmly insist that Potsdam's rather evasive hope be made now a reality.

Communists and the CIO. In assessing the recent upheaval among American Communists, it should not be overlooked that the new Commissar, William Z. Foster, has a trade-union background. In addition, there are three other labor men on the eight-man national board, one from the AFL and two from the CIO. These developments are not fortuitous, and there is no doubt that they presage an at-

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tempt by the Party to polish its tarnished prestige among workers. How much that prestige suffered under the Browder "no-strike-cooperation-with-capitalism" line became increasingly evident this summer as CIO Right-wingers dealt the Commies some damaging blows. In a close election, a right-wing slate headed by Joseph McCusker won complete control of Ford Local 600—the biggest local union in the world. The Communist-dominated United Farm Equipment and Metal Workers, following a membership revolt, was taken over, with the approval of the national CIO, by the United Auto Workers. The election for the Wayne County, Michigan, CIO-PAC was a right-wing walkover, not a single Communist winning an office of any kind. The climax came when the big independent union at Consolidated Edison, in New York, voted to affiliate with the CIO Utility Workers. This assured the CIO a new right-wing international union, and ended an old Communist dream of controlling all transportation, communications and utilities in the key port of Manhattan. Whether Foster will be able to recoup these losses is doubtful. He may have his hands full trying to save the bridgeheads which the Commies still hold in the CIO.

The Pétain Trial. The treason trial of Marshal Pétain, now practically a month in process, may be said thus far to have raised more questions than it has solved. One question it certainly has not solved is the guilt of Marshal Pétain. The Marshal was indicted on two charges: first, of having conspired against the Republic and, second, of having abused his powers as head of the French State. On August 1, the prosecution dropped the first charge, admitting its failure to secure any adequate proof. On the basis of the evidence thus far adduced, the following seems to be a just estimate of the case. In July of 1940, Marshal Pétain, at the desperate entreaty of the French Parliament and Cabinet, assumed complete control of a beaten and demoralized nation. Immediately he found himself confronted with fearful decisions attendant upon the presence of the victorious German Army on French soil. Pétain made these decisions as best he could, balancing an undoubted patriotism, a high concept of national honor and painstaking devotion to the well-being of his people against the German demands. As to the vexed question of legality, André Siegfried, noted author and member of the French Academy, in an interview given to Canadian journalists at Ottawa on August 9, thus summed the matter up:

At the beginning, the Marshal's government was legally constituted. He certainly had the juridical right and power to issue decrees and prepare a new constitution. The remainder was illegal. Parliamentarists of 1940 had no intentions of upsetting the Republic. Without the war, the Republic's institutions would never have been abolished. The people have remained deeply attached to the republican form of government.

On the other hand, some of the most trustworthy and objective among the witnesses in the trial have not merely exonerated Pétain of "intelligence with the enemy," but have gone far toward establishing the case of the defense: that Pétain took hold of an impossible situation and used it not merely to France's advantage but to that of the Allies as well.

Yale's Brave New World. And now Yale has done it too! Following hard upon Harvard's disinheritance of that old Adam of American education—the elective system—which she fathered back in the 1860's, Yale likewise thrusts the old

man out of doors with a solemn "Go hence and never darken my door again!" The time is propitious though very late. But anyway the remedy strikes at the root of what is wrong with our educational system. For any expert diagnosis, seeking to find the focus of infection, will lay bare the fact that most, if not all, of our much-publicized educational ills—disunity, anti-intellectualism, sheer credit-hunting, lack of discipline and the cult of vocationalism—are but symptoms originating in the free elective principle. So-called "Progressive" education, with its accent on the child-centered school, is a further and even more pronounced symptom. What will interest us most will be to observe both the reaction of the "Progressives" to the Harvard-Yale pronunciamento and the tactics they will use in attempting to keep electivism in its present strong position in the secondary-school system of the country. And this latter is of primary interest. For it is only a partial and not very effective remedy to eliminate electivism from the college if it remains entrenched in the secondary system where, as a matter of fact, it works its deepest harm to the body educational. None the less, Harvard's and Yale's action has great medicinal value, and Yale's is the more valuable in that by instituting "required summer reading" of worthwhile books it attacks electivism in two directions, both negatively and positively.

Marriage Conflict in Holland. A royal decree, promulgated by the former Dutch Government-in-Exile, provides an interesting case study of the relations of Church and State. The decree declares that all marriages contracted between Dutchmen and Germans after October, 1944, are null and void. Some of the couples affected by this decree are Catholics who received the Sacrament of Matrimony in accordance with all the canonical requirements of the Church and whose marriages have been consummated. Canon Law states unequivocally that no human authority has power to dissolve such a marriage and that the bond so established can be broken only by death. This canon is merely an application of the Divine law established by Christ: "What therefore God hath joined together, let not man put asunder." The decree, therefore, raises a grave conflict for a considerable number of married couples and compels them to disregard the civil law in order to obey the Divine and ecclesiastical law. It constitutes a serious violation of religious liberty and provides an illuminating example of the confusion that follows when the State encroaches on territory that has been reserved by Divine appointment to the Church. Let us hope that the decree will be shortly revoked. There is hope that it will be because it is being widely and strongly criticized in the Netherlands newspapers, according to *Religious News Service*, and a great many non-Catholics have joined in the protest against it. Children have already been born to some couples affected by the decree and the disposal and care of these is but one of the many problems created by this blundering and inept piece of legislation. Whatever the evils it was meant to remedy, it is obvious that in this case the cure is worse than the ailment.

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THE NATION AT WAR

AS THESE LINES are written, the United States has commenced the use of atomic bombs against Japan. The information given out by our own Government describes it as a frightful weapon. It promises to exterminate completely Japan and the Japanese. In view of this, Japan is expected to reconsider her refusal to surrender unconditionally.

The results of the new weapon cannot immediately be evaluated. Much will depend upon how much time it takes to produce one bomb, and how many bombs can be dropped on enemy territory within a given time. This information is of course secret. In any case, first accounts indicate that warfare has developed an unexampled means of quick and extensive destruction, which may materially affect future events.

Although two atomic bombs have been dropped on Japan, the dropping of bombs by our super-bombers has continued in the ordinary manner. More cities have been destroyed, and more Japanese have been killed. The Japanese have not yet shown a willingness to accept the terms of the Cairo Declaration, which they will have to submit to whenever they do surrender.

Notwithstanding the bombing, which is now on an extraordinarily large and destructive scale, preparations are going ahead for an invasion of Japan. Official statements are that it will be on a greater scale than any invasion anywhere at any time.

Canadian troops have arrived in the Far East to take part in the prospective operations. It has been announced that General MacArthur will be the commander-in-chief of the ground troops. To relieve General MacArthur and his American troops for the coming attack, Australian forces have taken over most of the fighting in New Guinea, Bougainville and Borneo. Dutch troops and New Zealand forces are aiding them, and American air and naval forces are still helping out. The latter will presumably soon withdraw.

In China, minor changes have occurred. The Chinese exaggerate the importance of these, for in the past month nothing very important has occurred. The main point has been the failure to establish cooperation between the Communist and Kuomintang factions. CONRAD H. LANZA

WASHINGTON FRONT

IF THERE ARE THOSE who, like many of the Founding Fathers, have held a fear of possible military ascendancy in the United States, the home-front thumping that the Army has been given recently must be reassuring evidence that militarism is not yet the "American Way."

The military establishment needed broad economic controls to mobilize the nation for war. It got them. But as the atomic bomb begins to rock Japan, it becomes plain that the honeymoon is over. Congressmen and heads of civilian government bureaus have been heaping criticism on everyone from Secretary of War Stimson and his lieutenant generals on down.

Senators dispute the Army's claims of the size of the force needed to beat Japan. The Office of Defense Transportation belabors the military for poor planning in regard to redeployment of troops returning from Europe. There is criticism of the Army for not releasing men to mine coal, as well as for waste of money on unsound projects, food hoarding, over-buying of materials and like matters.

Many congressmen have complained of the arrogance or secretiveness of Army officials called before them. The Senate War Investigating Committee, once headed by Mr. Truman and now by Senator Mead of New York, has given the military many a caustic larruping. In some of these jousts, certainly, it appeared as though the military came off second-best.

But the Army always has been able to challenge: Well, we're winning the war, aren't we?

That is a substantial defense, but it hasn't softened resentment on Capitol Hill. Already some Congressmen are saying that the Army is damaging its own chances of getting some kind of universal military training bill passed. Certainly the prospects for such a bill have now worsened.

There may be another danger. After the first World War, complacency led Congress to put the Army and Navy on a starvation diet for more than a decade. Animosity among Congressmen who control the purse strings could contribute to pinching down a military establishment needed to help preserve the peace earned so bitterly in this war.

CHARLES LUCEY

UNDERSCORINGS

"THE FULL CHRISTIAN position can do a thousand times more for the improvement of those who are poor and who labor, and for the general good of society, than the atheistic position can accomplish," the Most Rev. John T. McNicholas, Archbishop of Cincinnati, declared in a recent address. Comparing "the full Christian position" with the "pseudo Christianity" which rejects Christ as God, the Archbishop described the latter as a "sham which cannot continue to exist."

► Answering another attack in the Moscow *Pravda*, which accused the Vatican of siding with the Fascists and declared that being in the same situation as Spain, the Holy See must prove its right to be represented at the peace conference, *Osservatore Romano* termed the statement "a vulgar lie." *Pravda* was asked to furnish proof of any Vatican request to be represented at the peace conference.

► The Rev. Leopold Braun, A.A., American priest in Moscow who was convicted by a lower court on July 2 of striking a Russian workman, has won an appeal before the Moscow Municipal Court of Appeal which reversed the de-

cision of the first trial. In a cablegram to the Rev. Crescent Armanet, A.A., Vicar Provincial of the Assumptionist Fathers, Father Braun wrote: "Acquittal and total exoneration of frame-up was obtained."

► The custom of an annual Labor Day Mass will be inaugurated in the Diocese of Columbus with a Solemn Labor Day Mass to be offered in Saint Joseph's Cathedral there on September 3, the Most Rev. Michael J. Ready, Bishop of Columbus has announced. Bishop Ready will preside at the Mass and preach the sermon. Catholic and non-Catholic laborers and labor leaders have been invited to attend.

► The withdrawal of the Red Army from Polish territories is a prerequisite of "free and unfettered elections" to be held in Poland, declares KAP, Polish Catholic Press Agency, on the basis of late reports from inside Poland. Another danger to genuinely free elections is embodied in Zymierski's army, which, KAP says, is a Polish branch of the Red Army. There is no doubt that this army is designed to strengthen the Soviet grip on Poland and to influence any "free" elections. LOUIS E. SULLIVAN

THE FUTURE OF CATHOLIC MISSIONS IN CHINA

THADDEUS YANG

THE EVENING BEFORE I left Chungking for the U.S.A., some friends invited me to dinner in a restaurant called "Fragrance of Southern Shansi." It was quite a treat—sixteen courses, including such delicacies as "Bear's Paw," "Phoenix Claws" and "Lion's Head," all of which must be eaten with an alcoholic beverage that makes for freedom of speech. After the fifth serving of this super-powered drink, someone asked me: "What are you going to do in America?" "I don't know," I answered, "but I have solemnly promised the U.S. consul not to overthrow the American Administration or make any Communistic propaganda in America." The throbbing in my head at that moment could well have driven me to crave a world revolution, but normally I am a peace-loving Chinese, as everyone at the table knew. Yet, I was not joking about the anti-revolution promise. Any alien who wants to come to the United States is requested to sign such a promise. And that makes me wonder why there are people in America who speak and write in favor of the Chinese Communists and Communism in China.

If Communism is so undesirable in America, why should it be desirable in China? That is a question which religious leaders in China keep asking themselves when they read Communist propaganda that originates on the American side of the world. And it is a question that has caused them a great deal of worry—so much worry, in fact, that leaders of the Buddhists, Confucianists, Taoists, Mohammedans and Protestants have started a movement to organize a "Religious Front." Obviously Communism is considered, even by non-Christians, as a threat to religion of any kind as well as to the established social order. This attitude is not inspired by bigotry or what the propagandists like to call "religious fanaticism." It is based on what Communist leaders have said and written about Communism and, in particular, the brand of it that is being propagated in China. Walter Duranty and other reporters to the contrary notwithstanding, the Communism of China is not different from that which comes from "Mother Russia."

In his book, *China's New Democracy*, Mao Tse-tung, the dictator of Yenan, contends that China, as well as the world, "now depends on Communism for its salvation," and that "no matter whom you follow, so long as you are anti-Communists, you are traitors." And even Edgar Snow admits that the Communism which Mao Tse-tung talks about is not just an "agrarian reform." In an article entitled "Must China Go Red?" (*Saturday Evening Post*, May 12, 1945) Mr. Snow wrote:

It is misleading to contend that the Chinese Communists are not Marxists, or that they do not hope, ultimately, to build up a classless, socialist state in China, or that they are not very close to the Soviet Union in their sympathies. People who try to persuade Americans to accept them on the ground that they are not real Communists, in the foregoing sense, are either misinformed or deliberately dishonest. That kind of argument belongs in the same category with appeals to tolerate Soviet Russia because it is "abandoning Communism." . . .

Snow admits also that "it is wrong to suppose that these people [the Chinese Communists] do not aspire to ultimate complete power" and to social revolution, although, he adds, "it may take many years before China will be able to go

beyond the present 'bourgeois-democratic' stage of the revolution."

Better than any of their foreign sympathizers and propagandists, the Chinese Communists know that they cannot attain their goal without an army powerful enough to overthrow the National Government and, at the same time, to uproot the four-thousand-year-old traditional family life of the Chinese people. That is the main reason why they have established an independent administration in Yenan with an army—the 18th Group Army—that pays allegiance only to Mao Tse-tung. The Kuomintang-Communist problem is not just a conflict between two opposing political parties; it is a rebellion far more radical in nature than the American War of Secession.

IF COMMUNISM PREVAILS

Communist domination over China would bring an end to religion in general and Christianity in particular, for religious beliefs and practices are absolutely incompatible with Marxist ideology. But it would also be the end of any foreign influence other than the Russian. "We cannot separate ourselves from the assistance of the Soviet Union," bluntly declares Mao Tse-tung in his book, which, by the way, was translated into English by Earl Browder, now-disowned leader of Communist political action in the United States. Moreover, according to Mao Tse-tung again, the Communist revolutionary movement in China is inseparably connected with "the anti-capitalist struggles of the proletariat of Japan, Great Britain, the United States, France and Germany." Doubtless, Mao had Indo-China and India in mind when he made this observation.

The success of the Communist revolution in China will hardly be stopped by any "religious front," for as long as the Chinese Communist Party maintains its army and its independent regime, moral force alone will not constitute a sufficient safeguard of religious freedom in that country.

A Communist civil war in China now would be not only a catastrophe for the Chinese people, but also a source of extreme danger to the nations which are friends and allies of China at the present time.

Public opinion in the United States, for some time misled by subtle propaganda, has begun to awaken to the real intentions of the Chinese Communists and their friends. At the same time, recent military events in China have given ample proof that, with better training and more adequate equipment, the Chinese national troops can fight victoriously without the cooperation of the much boasted 18th Group Army, just as the combined American and Chinese forces would have been able to crush Japan without Russian aid.

These significant events have had the direct and immediate result of strengthening the morale of the Chinese people and their confidence in their own cultural and political heritage. This heritage—more especially the traditional family system, with the natural virtues of filial piety, benevolence, fortitude and harmony on which it is founded—will stand as a new Great Wall against any subversive ideology.

So long as mutual understanding is maintained between China's legitimate government and the governments of her allies, there is scarcely any chance for Communism to spread, and the Chinese Communist Party, in order to survive, will have to content itself with being just a political party.

I have brought up and discussed the Chinese Communist problem because upon its issue depends the future of Christian missionary activities in China. Were there indications of China's "going Red" after the war, any discussion on the future prospects of Christian missions in that country would be utterly futile.

RELIGION UNDER THE NEW CONSTITUTION

What opportunities will the Catholic Church have in a non-Communist postwar China? President Chiang Kai-shek has promised a national congress, in November this year, for the adoption of the Constitution which was published a few months before the Japanese aggression. In the words of this Constitution "Every citizen shall have the freedom of religious belief; such freedom shall not be restricted except in accordance with law" (Article 15).

The promise of religious freedom, therefore, is not unlimited, but another provision of the Constitution defines what laws can restrict or abridge rights and liberties. Thus it is said in Article 25: "Only laws imperative in safeguarding national security, averting a national crisis, maintaining social order, or promoting public welfare, may restrict a citizen's liberties and rights." To Christian leaders, the possibility of limiting religious liberty in order to "safeguard national security" may seem like a contradiction and no promise of liberty at all. Before making any comment upon this provision, it must be recalled that the new Constitution of China was written against a historical background in which pagan religious systems and Mohammedanism were dominant. The situation could perhaps be further explained by the remembrance of "unequal treaties" and foreign political influences which sometimes interfered with the freedom even of the Catholic Church in China.

In order to forestall the danger of abuses that may arise from this restricting power, it is quite possible that the Holy See will some day negotiate a concordat with the Chinese National Government. But it seems of paramount importance that young Chinese Catholic laymen in different provinces be given thorough and unified training as social and political leaders, under the guidance of qualified teachers. Anybody who has been in touch with government officials and social and educational workers in China, cannot but recognize, for example, the far-reaching influence of such personalities as Bishop Yu-pin and Dr. John C. H. Wu.

CHINA FAVORABLE TO CATHOLICISM

With religious freedom, mission activities will be respected, for President Chiang Kai-shek's sympathy toward the Catholic Church is well known. The President even requested the Ministry of War to secure the cooperation of an unlimited number of Catholic missionaries for the moral training of future liaison officers but, for various reasons, nothing came of this. The main office of the National Military Council, on March 6, 1944, ordered the commanders of the 6th, 7th and 9th War Zones and the provincial governments of Yunnan, Hupeh, Hunan and Shensi, not to occupy Church properties and to evacuate those already occupied. This order covered practically all war zones.

Nor is President Chiang Kai-shek the only Chinese official favorably disposed toward the educational work of the Catholic Church. Several prominent government personalities—with widely differing points of view politically—have voiced the same outlook on future Chinese-foreign and Chinese-Church relationships, which is, that these relationships will become closer.

What interested me most as a Catholic priest, devoted to writing and teaching, was what Dr. Chu Chia-hua, the Minister of Education, had to say about mission schools after the war. "There are people in this country," he said, in effect, "who think Western education is detrimental to our national culture and consequently look upon mission schools with disfavor. They are prejudiced and short-sighted. For two reasons we must welcome missionary schools: first, because all of us educated Chinese owe them our modern edu-

cation, and secondly, because China has still a long way to go in her plan of compulsory education. . . . For a long time to come, we will need the assistance of foreign educationalists and mission schools, and as long as I live I shall continue to foster such cooperation." This declaration is particularly encouraging in view of Dr. Chu's double capacity as Minister of Education and President of Academia Sinica, the highest research organization under the Government.

With regard to charitable institutions, Mr. Ku Cheng-kang, Minister of Social Affairs, shows as much sympathy to foreign missions as Dr. Chu. During the last two or three years, his department, which is responsible for the establishment of state-owned hospitals, orphanages and other similar institutions, has been giving substantial assistance to certain Catholic hospitals and orphanages in and near Chungking.

POSTWAR OUTLOOK

China, freed from Communist revolution, therefore presents vast opportunities for missionary activities, but we should not be over-optimistic. China has suffered war for eight years, and the war is far from being over. When victory is won, exhausted though she may be, China will regain total independence and, as a totally independent nation, she will not stand unequal treatment as in the past. Interference in Church affairs on the part of foreign governments will be resented by the Chinese, as will, also, the attempts to establish "protectorates" by foreign Powers over mission territories. In fact, the whole mission system will doubtless have to undergo adjustment. For example, the ownership of lands bought or leased in perpetuity under the Manchu Dynasty, or acquired in compensation for damages incurred during the Taiping Rebellion, the Boxer Uprising and other internal upheavals in the past century, has often been subjected to contentions, either by descendants of the original owners or by local authorities. In the future, only vicariates presided over by Chinese Bishops will be able to acquire legal title to real estate. Other changes that have already taken place are such as these: only a Chinese citizen may be principal of a school or president or dean of a college or university; educational, cultural and charitable institutions founded by the missions will have to conform to the general regulations enacted by the Central Government.

In order to meet these requirements, the educational standard of the seminaries in China has to be raised to the American or European level—which cannot be done without considerably increasing the number of "professional" teachers and lengthening the period of preparatory training for the priesthood. Especially gifted young Chinese priests and young Chinese laymen and women should be given serious training for professorships, school management and social organizations. According to existing regulations of the Ministry of Education, only university or college graduates are qualified to teach in high schools. This rule will likely be applied more rigorously after the war.

In conclusion, I should like, as a member of the native clergy of China, to make an observation for the guidance of our friends in the United States. While China welcomes the cooperation of all friendly nations, she does not conceal her preference for the United States. In public speeches, as well as in private conversations, government officials, military officers, religious leaders, educationalists, social workers, businessmen and farmers are unanimous in declaring that American interests will enjoy priority in China's postwar reconstruction. But China will need not only material reconstruction, but moral and spiritual reconstruction as well. One role, above all others, therefore, in which China will welcome Americans is the role of the Catholic missionary.

HAS ENGLAND GONE SOCIALIST?

WILLIAM J. GIBBONS

LABOR'S VICTORY in the British elections has given cause for thought to those who took it for granted Conservative England would never overwhelmingly change its political complexion. This assumption was definitely strengthened by the popularity of the war-time Prime Minister who seemed at the height of his power. Conservative Winston Churchill and the group he stood for have been so prominent in the eyes of most Americans as the dominating force of English government that few were prepared for the thorough repudiation which has actually taken place.

The immediate result of the election is that for the first time in history the Labor Party finds itself with a majority in Parliament. The majority is conclusive, 392 seats out of 640. There is no need now of Liberal support to get through legislation over Conservative opposition, as was the case in 1929 when Laborites held only 288 seats, or in 1924 when they numbered only one-third of Parliament. Barring some egregious blunder which results in a no-confidence vote, there is every reason to expect a Labor government for the next five years, when another general election would normally be held. In the meantime, the Government has the opportunity of proving whether or not it can live up to the expectations of the voters. These expressed their belief that the country is ripe for social change and that the Labor Party is the one to bring it about.

PARTY BACKGROUND

The present Labor Party has its origins in the social turmoil of the nineteenth century. From the beginning it has been "Socialist" in its political philosophy, although the doctrinaire intellectuals have always been in the minority as compared with the practical politicians seeking concrete reforms. That such reforms were needed is evident from even slight acquaintance with economic and social conditions of the time. That they are still needed is manifest from the social unrest prevailing throughout Europe and which will return to our country once the unity of wartime effort disappears and economic controls are even partly removed. It was for this social reform that the British voted when they commissioned the Laborites to try their hand at reconstructing the national economy. The Labor victory does not therefore mean that Englishmen have suddenly become "Socialists" in the ideological sense of the word.

The movement to elect trade unionists to Parliament dates back to 1868 when the Reform Act granted enfranchisement to the borough workmen. In 1869 the Labor Representation League was organized, but its candidates differed little from Liberals. With the founding of the Social Democratic Federation in 1881 and the Fabian Society in 1883, the labor movement gained strength, so that in 1892 fourteen trade unionists were elected to Parliament. The Independent Labor Party, organized by Keir Hardie, dates from 1893, but its 28 candidates in the 1895 general election were all defeated. The I.L.P. tendencies were more ruggedly Leftist than those of the present Labor Party, which began to function under that name only in 1906.

The Labor Party was the outcome of a British counterpart of the CIO's potent Political Action Committee. The earlier efforts of Trade Unionists to secure legislative action had been hampered by the absence of a political party which would properly represent their aspirations. The Trade Union

Congress, at its 1899 gathering, directed the formation of a Parliamentary committee with the objective of securing more adequate representation in Parliament. Thus the Labor Representation Committee came into existence in 1900 and thereafter a labor bloc has functioned in Parliament.

ORIGIN AND PHILOSOPHY

The Committee became the Labor Party in 1906. That year 29 members were elected, and 1910 saw 42 win at the polls. Since that time Labor members in Parliament have grown in number consistently, except after being forced from power in 1931, when the party suffered an almost complete reverse similar to the one which has now overtaken the Conservative Party. In 1915 Labor members sat with the wartime coalition government. Ramsay MacDonald became its first Prime Minister in 1924, but his Government, being in a minority, was easily forced from office by the Conservatives, who were alarmed by recognition of Soviet Russia. The depression year of 1929 saw the Party returned to power but its success was short-lived when Ramsay MacDonald, the Prime Minister, split the Cabinet by proposing a reduction in the dole. On forming a coalition Government, MacDonald was expelled from the Party.

The temporary reverse of 1931 was soon overcome and the growing popularity of the Labor Party's social program, plus dissatisfaction with Conservative appeasement and unpreparedness before the war, and its record of temporizing with social legislation, prepared the recent landslide. War-weariness and economic exhaustion were the influencing factors. Admiration of Churchill as a war leader could not overcome the doubts in the minds of many as to his party's ability to effect the needed change.

The tag "Socialism" has often been fastened onto groups and movements not genuinely possessed of a Socialist philosophy. This is partially true of the British Labor Party. Certainly the millions who voted for its candidates, and many of the candidates themselves, are not Socialists in the accepted sense of the word. Professor Harold J. Laski, this year's chairman of the party, has been far from inarticulate in proclaiming the doctrinal tenets of Socialism, chiefly of the Fabian variety. His influence on the party, made much of by Churchill in the campaign, is really far less than the American press believes. It is chiefly his militancy in the ideological order that has made him prominent. He himself has never been in Parliament nor held a Government post.

Intellectuals in the usual sense of the word are few in the new Cabinet. Of the thirty-two ranking Cabinet members, probably three could be so labeled, and even they are experienced politicians. That is not to say the new Prime Minister has formed his Cabinet solely from the ranks of labor. Attlee himself is an Oxford graduate, and many of his associates are university people of the professional and business classes. The influence of the doctrinaire intellectuals may be likened to that of the New Dealers under the Democratic Party government of Roosevelt. Their theories were generally tempered by the necessities of good government and the counsel of experienced political leaders. The present Attlee Government, some of whose members were in the previous Coalition Cabinet, and most of whom adhere strictly to the British tradition of gradual and non-violent change, should not be conceived of as a radical group ready to turn England into a Socialist state at the bidding of political theorists.

The Labor party is Socialist but it is a Socialism of the English variety. This differs radically from Marxism and Communism in that it does not espouse violent class warfare and revolution, but is committed to gradual change through

peaceful democratic processes and education of the people. British Labor has from the beginning been associated with various Socialist groups, including the Independent Labor Party, the Fabians and the Social Democratic Federation. These groups are differentiated by the degree in which they advocate the socialization of property. The extreme Left theoretically would see all productive property under state ownership and control, while the more moderate element, which is the majority, is satisfied with nationalization of industries considered too important to be in private hands.

Up to 1918 even this moderate Socialism was not officially a part of the Labor program. In that year the Party made a bid for national participation by inviting white-collar workers and professional people to membership. From that date, too, individual members might belong, even though they belonged to no union. At the same time the Party set down as one of its aims "to secure for the producers by hand and brain the full fruits of their industry and the most equitable distribution thereof that may be possible upon the basis of the common ownership of the means of production and the best obtainable system of popular administration and control of each industry or service." The average Englishman, and many Party members, view the Socialism advocated by the Party not as a doctrine but as a practical program to be worked out by experiment. Evidently they regard it as a mitigated form, of which Pius XI says: "If these changes [modification of extremist principles] continue, it may well come about that gradually the tenets of mitigated Socialism will no longer be different from the program of those who seek to reform human society according to Christian principles" (*Quadragesimo Anno*).

In the Encyclical, however, the Pope declared even moderate Socialism repugnant to Catholic principles so long as it adhered to the atheistic and materialistic doctrines associated with Socialistic teaching. This immediately raised a question for Catholic members of the English Labor Party. To put an end to doubts of conscience, Cardinal Bourne stated at the time that since "it is generally acknowledged that very few members of the Labor Party base their desires for social reform upon the principles which His Holiness so energetically and justifiably condemned," Catholics can adhere to the Party if "while broadly accepting party policy, they avoid the theory and practice which come in conflict with their conscience."

The 1945 Labor party platform declared for: 1) immediate nationalization of coal and power resources; 2) nationalization of the privately owned Bank of England; 3) an immediate broadening of social security and increase of benefits; 4) government control of housing, employment and agriculture.

In the light of England's economic crises some drastic governmental action is necessary. Thinking Englishmen realize that private monopolistic control of basic industries, even though carried out in the name of free enterprise, can become a threat to a nation's economic life. Though this program runs counter to established American economic policy, it does not follow that the limited degree of nationalization proposed is necessarily Socialist in an anti-Christian sense. The test will be to see if proposed legislation is such as implicitly to deny man's spiritual destiny or his right to own property. While watching carefully the means employed by the new Government, it must be borne in mind that its objectives in removing existing abuses seem to differ little from some of those contained in the social Encyclicals. It is a good time to recall that Leo XIII in his day was accused of Socialist teachings by Christians who identified His social program with the maintenance of the *status quo*.

PROBLEMS FOR CATHOLIC UNIVERSITIES

LEO R. WARD, C.S.C.

AT A TIME OF CRISIS we in the colleges have more than ever to ask ourselves, what is the business of the college and university? What are colleges supposed to do and what is it, in the long run, that they *do* do? In view of results, not of protestations, have they a clear title to exist? The charge made by Ortega, that if the university were torn to bits it would have only itself to blame, is an assertion—but possibly it could be more. Considering, as bodies of Christian scholars, what we could do, what is to be done, and what in fact we do, we might be worried.

WHAT IS A CATHOLIC UNIVERSITY?

What we need and owe to ourselves is a definition—a theoretic and, of course, a tested definition of a Catholic university. Newman, the centenary of whose conversion we celebrate in 1945, wrote about the idea of a university but did not reduce his definition to practice. What is the specific work of such a university as he had in mind? He did not say. Before his conversion Newman said that Christianity must be "the element and principle of all education"—a statement that I feel does not square with his *Idea of a University*. In this "idea," however, he did suggest a higher view in approaching the subject, and advocated that university advantages be made accessible to Catholics "in a Catholic form." Therefore, though he did not set out to define a Catholic university precisely, we may say that he did define it. According to Newman, if we believe that the Faith is justified, then no university can exist without Catholic theology—taught as the Church requires.

Learning, with theology based on Revelation at its apex—this is what makes the Catholic university. That this is Newman's view of a Catholic university is, I think, borne out by his designation of Catholic literature, which includes all subjects treated as a Catholic—and only a Catholic—could and would treat them. The writer has only to "go right on, and be a Catholic speaking, as a Catholic spontaneously will speak" on any subject.

Newman's thought on this problem is in agreement, so far as I know, with the statements of the Kings and Popes who, in chartering medieval universities, explained the purpose of a university. But possibly we have in our own century some statements that are as good. One of the best is that by Etienne Gilson in "The Intelligence in the Service of Christ," in which he says that what would be interesting would be the philosopher who was preeminent "precisely because he was Catholic." We may extend this point to apply to the sociologist and, I think, to the poet, if perhaps not to the scientist. Better than Newman or Gilson, in my view, is Von Hildebrand who, in his "Conception of a Catholic University," says the mission of such a school is not primarily to save the Faith of its students, but to afford Catholics and others an adequacy of knowledge.

I mention these three noted witnesses because each of them looks on Catholic learning positively and creatively, and because each is a positive and fully Catholic scholar. Where we find such a scholar with one student—or many students—there we find a Catholic university. Without such a scholar it does not and cannot exist.

History and reason suggest that the inner constituent requirements of a Catholic university are twofold. In it higher learning—itsself not easily defined—must be the supreme end. But just this higher learning—as Newman said—would give

us merely a university. To get the *Catholic* university, this learning—whether in history, philosophy, sociology or the sciences and arts and mathematics—must be constantly related to the highest Christian wisdom. This wisdom is, of course, embodied in theology, and the relation consists of subordination to, and vital integration with, this theology. A condition (but not a cause) of this relation is that masters and students be profoundly Catholic in their lives. It is by no means enough, however, to have scholars who are saints. The ideal of saint-scholars is needed, but that learning be integrated with the highest theoretic Christian wisdom is imperative.

"BY THEIR FRUITS . . ."

Men who best understand our world and its recurrent crises precisely because they are Catholic—these could make a Catholic university. Men who, because their learning is rightly and vitally integrated with the highest Christian wisdom, who alone have access to adequacy of knowledge—these could make a Catholic university. The arts and sciences seen in relation to such wisdom are the proper fruits of such a university—and only of such a university. Minds that are profoundly Catholic; sensibilities that are balanced and delicate and richly Catholic; lives that, so far as human wills can be formed, are apostolic in carrying the God-man and man-God vision of the human person and of society into our world—these are the proper human fruits and the final test of a Catholic university. A positive, constructive and creative leadership in social affairs, in economics and politics and education and the professions, in the family and in all the arts and sciences—this is, even if it could never be achieved perfectly on all fronts at once, the fruit to be expected of the Catholic university.

The person educated in a school with such ideals and aims is, according to Pope Pius XI, the person who learns to think and act in all circumstances in line with right reason illumined by supernatural light.

It is the aim of our schools to develop our personal and national intellectual life, and not "to make the students good." Yet prudence, the faculty of knowing how to live well, is an intellectual virtue, and no one acquires it unless he sees those who live well. The students of the ideal university are not "made" good; they see good on all sides, and the love of good and wisdom. They see people lead the liturgical life and the life of grace through the Sacraments. They learn about good, its meaning and beauty, through history and art and contemporary life; and in these ways they are encouraged to go through the steps necessary to the good life. With all this, and with home training, they are most likely to love good and do good.

Both masters and students in a school must create and re-create learning. But to keep learning vital, masters must know the relationship of scholarship to the issues of the day, or their arts and sociology and philosophy are likely to be more dead than alive. Consider, for instance, the enormous problem we have faced for generations, the problem of unity—called by Pope Pius XI the problem of solidarity, the problem to whose solution Pius XII is giving his life as Pope. At his bidding we are called upon to resolve the conflict of economic groups, of races and religions and nations. The task of the universities and colleges is to grasp the history and psychology of these various conflicts, to find the rights and wrongs of them and to seek truly Christian solutions.

Akin to this problem of human unity is the special university problem of unity—of reintegration—of arts and sciences. Nowadays students too often study music or

physics or economics as if each branch were complete in itself and had nothing to do with a wholeness of vision and life. Subjects tend to be dissociated from one another, almost as if in conflict with other studies.

High on the list today for consideration by educators are the negativism, pessimism, defeatism, that may settle down on nations and persons after the war, as after the last war. There will be many to say again that it is no longer possible to have a family, to own a home, to have personal and familial and neighborhood security. Answers that are true and positive must come from the universities.

Learning becomes vital in terms of such problems—or it is not vital at all. In the face of these great questions, plus the perpetual problems of creating and re-creating Christian learning, how about the Catholic colleges and universities? Are they on their toes? Do their regents see—as did Gregory XI in his Magna Carta of universities (1231)—that no matter what the times, the university remains the Mother of Learning, the City of Letters, where, as in a special workshop of wisdom, masters and students give an added beauty to the Spouse of Christ? In America the Catholic schools were first set up for necessary but immediately practical missionary work—they were to help save the Faith. To our day do they—at their best, even in the universities—make this good missionary end their dominating and specific end? And, at their worst, do they minister to pragmatism, to a bourgeois culture, to what Maritain calls a "materialized spirituality," against which the materialism of atheism and Communism has the game in the bag? In short, are we schoolmen at times insensitive to our trust; are we men of low ideals, content perhaps to save, not the Faith, but our own hides—to get along, to make a good impression, to make terms, but not to create and re-create worlds of Christian culture?

At the end of the Great University period a Pope was, on June 9, 1332, dedicating a new university to wisdom and knowledge. "How necessary it is to possess them," he said, "since they let men order and dispose their acts and words in the light of truth." In these words he summarized the idea, often used in the preceding century and a half, to express what a university was meant to be for.

I wish that in our not less troubled times the Catholic higher schools would begin to dedicate themselves with abandon to wisdom and knowledge. It is often said that they are poor. But I wonder whether they have suffered more from dollar-poverty than from lack of vision and faith. I wish some Catholic university had, over the last hundred years, wrestled theoretically and practically with the problem of what a Catholic university is, and what it is for, and what is its properest work before God and man. Certain cases suggest that leadership and vision and faith would inspire gifts. "Trade follows the flag."

SCIENCE NOTES

THIS APPRECIATION of a genuine man of science, Dr. Alexander N. Vyssotsky, must first of all sketch the background of his science. Modern telescopes are generally photographic cameras of some special type. All our knowledge of the stars comes to us on the wings of light. But the human eye is sensitive to light of only a certain small range in color, and only that light which is strong enough to affect the eye during any particular instant produces a visual impression. The astronomical camera, on the other hand, is sensitive to light of a wide range in color, for the emulsion of the pho-

tegraphic plate upon which the stellar image is focused by the camera lens may be sensitized to the ultra-violet or the infra-red or any light in between. Moreover, the photographic plate accumulates light impressions received from instant to instant, and exposures may be prolonged for hours to register faint objects that the human eye could never see even with the aid of the light-gathering power of the greatest visual telescopes.

Sunlight passing through a narrow slit and, striking a prism, is separated into a band of visual light of various colors, called the solar spectrum. The colors range from violet through indigo, blue, green, yellow and orange to red. Closer examination of this so-called continuous spectrum shows that very many narrow but sharp black lines are superimposed on it in a complicated pattern. They are the so-called absorption lines, caused by relatively cooler gas present in the solar atmosphere between the light source and the observer. Since each chemical element produces its own distinct and characteristic pattern of absorption lines, the presence in the sun of any element may be inferred from the appearance of this atomic fingerprint. If, then, such a spectrum is photographed on a plate of suitable emulsion, the various colors of the continuous spectrum will register on the negative as an elongated black image with lighter interruptions of different widths, representing the absorption lines of various strengths. More rarely there occurs an emission-type spectrum of bright lines. It photographs on the negative plate as intense black lines whose position in the spectrum identifies the element responsible for the light-emission.

Since the sun is merely an ordinary star that happens to be close to us, there is no reason why the technique applied to the solar spectrum cannot be used to photograph the spectra of the other stars, though of course their greater distances will require longer exposures. One technique frequently used is to put an objective prism in front of the lens of the astronomical camera. This is merely a prism of small angle, perhaps of three degrees, of high-quality optical glass, and large enough to cover the objective lens of the telescope. Then, instead of getting round images of each star recorded on the photographic plate, we get a narrow elongated image of the spectrum of each star. Actually, the stellar spectra are widened by various telescopic adjustments so that the pattern of the absorption lines will stand out more clearly.

The advantage of the objective-prism technique in stellar spectroscopy is that hundreds and even thousands of stellar spectra are recorded on a single plate, which ordinarily covers eighty or one hundred square degrees of the sky, and a study of large numbers of spectra is thus made possible. Even fifty years ago, such methods led to the standard classification of stellar spectra into a sequence of groups, arbitrarily lettered O, B, A, F, G, K, M, R, N, S, with numerical subdivisions from 0 to 9 added to each letter to indicate gradual progression between these spectral types. This classification was devised at Harvard Observatory where, after several decades of work, all the stars in the sky brighter than the eighth magnitude were classified according to this system. The resulting catalog of stellar spectra is a monumental work of nine volumes, called the Henry Draper Catalog, a work so important that these brighter stars are commonly referred to by their H. D. Catalog number.

It soon became clear that the various spectral types symbolized by the pairs of letters and numbers represent a sequence in surface stellar temperature ranging from the white-hot O stars to the relatively cool and red M, R, N, S stars, the yellow-colored stars like our own sun being called

G0 stars. An intensive study has since been made of the nature and characteristics of each class of stars. As a result, an important step in our knowledge of any individual star is made whenever it can be classified into a definite spectral type. The amazing thing is that this can be done for thousands of stars on a single long-exposure 8 x 10 inch plate. The spectral images on many of these objective prism plates are less than one tenth of an inch long and one two-hundred-and-fiftieth of an inch wide, but the use of a good magnifying glass permits ready classification of even faint stars into their types in the temperature sequence.

In every branch of modern astronomy it is becoming increasingly necessary to know the spectra of the stars being studied. Accordingly, various observatories have extended the Henry Draper Catalog to include faint stars in certain selected areas or even in entire zones of the sky. But it remained for one brave, pioneering astronomer—without aid, adequate equipment or funds, and in spite of various other routine programs that took up much of his time and energy—to tackle the big job of classifying all the faint stars within the reach of the instrument at his observing site. This man is Dr. A. N. Vyssotsky of the Leander McCormick Observatory of the University of Virginia. He planned to photograph the spectra of all stars down to the twelfth magnitude (that is, 250 times fainter than the stars barely visible to the unaided eye) observable from Charlottesville, Va. A gain of four magnitudes seems little until one recalls that the total number of stars between magnitudes 8 and 12 triples with each fainter magnitude. Dr. Vyssotsky's telescope is a good, small instrument, merely ten inches in aperture, and worth about \$12,000. Its focus for different colored light varies so much that two separate plates have to be taken on every star field, each at a different focus, with the result that on the average three carefully guided two-hour exposures must be made in order to secure plates of sufficiently good quality. For this reason, the instrument had been an unused reject at Mt. Wilson Observatory and was finally given by the Carnegie Institution of Washington to McCormick Observatory in the hope that Dr. Vyssotsky's technical skill would succeed in making it astronomically useful.

During the last six years skilful remodeling, followed by patient and inspired use of this instrument by Dr. Vyssotsky, resulted in the piling up of over 1,000 two-hour-exposure plates on 400 regions of the sky—a vast treasure of spectroscopic lore so teeming with latent discoveries that even routine examinations of the developed plates have produced an astonishing list of impressive discoveries. Dr. Vyssotsky has practically completed his extensive plate program. If the proper clerical and financial assistance were available, he could soon publish the classifications of most of the faint stars found on his plates. But even now he has made McCormick Observatory a national and international center of spectroscopic knowledge, for his plate collection is a blood-bank of instantly available vital information for astronomical emergencies. When an astronomer wishes to know the spectrum of any star within the limits of this survey, he sends a hurry call to Dr. Vyssotsky for this information. A list of these astronomical clients includes many of the great names from far larger observatories than McCormick. Dr. Vyssotsky is a prime example to confute those who imagine that the really worthwhile progress in astronomy must be made only by huge telescopes in richly endowed institutions. Mechanical equipment may be the body, but the very soul of astronomy, as of any science, is the devoted, selfless and gifted pioneering work of the genuine man of science. Such a man is Dr. Vyssotsky.

WALTER J. MILLER, S.J.

SPIRES OR TOMBS?

THOUGH HE try fiendishly and implacably, it is not given to man to destroy mankind. It was God Who brought the human race into being; it is His Providence, and not man's passion for tearing down, that will bring mankind's earthly sojourn to an end.

But man can embark on a course of destruction; he can harness the forces of nature by the keenness of his God-given intelligence and the skill of his God-given hands, and he can unloose those forces not for the beneficent ends that God wills, but for the purpose of ruin, destruction and chaos.

In the stark history of war, ruin has been winning the race against protection; offense has been outstripping defense; now, against the fleets of Superforts, the incendiary bombs, the speed of jet planes, there is little adequate defense. For a time defense may gather its forces, may consolidate and ward off the growing attack for a short respite, but the fury of the attack mounts, and defense, security, safety retreat into a further dwindling pocket.

What defense can there be, then, against the awful forces that have now been unleashed with the utter terror of the atomic bomb? In the nightmare world that opens up on our vision, is it too much to envisage mankind underground? With our sun-lamps, our air-conditioning, our synthetic foods, it is certainly not too fantastic to see the future world, some generations hence, not walking free in God's sunshine and air, but burrowing deeper into buried cities. In place of cathedral spires and church towers reaching to the heavens, the most familiar architecture man knows may be the catacombs and warrens of his subterranean shelters.

Whatever the Martian changes that may overtake our physical life as a result of this astounding discovery, in the moral sphere there can be no doubt that the atomic bomb brings us face to face and inescapably to a realization that here is spelled out for us either the end of all wars or a nightmare future. The secrets of the bomb, no matter how well guarded, no matter how determined America, Britain and Canada are that they be shared only by the "peace-loving" nations—those secrets will out. The bomb will be the common weapon of all nations at some not-too-remote time. When that time comes, if war shall not have been rendered simply unthinkable, every nation in the world will but cower under the threat that any enemy to get in the first blow will have a head start in the race to annihilation.

It is supremely deplorable that this marvelous discovery has come at a period in the world's history when nations are least capable of using it constructively. It has come when national morals are at a dangerously low ebb; when the noble principles of such documents as the Atlantic Charter yield all too easily to national self-interest.

In the face of this, we, as Catholic Americans, are forced into taking a vigorous, vocal stand: either we have to bend all our energies, intellectual, moral, civic, to making the United Nations' Charter work, and work on the high levels of Justice and charity, or we have to resign ourselves and our children to wars that are inconceivably horrible.

There is no doubt where the choice must and will fall. But to make the choice means at the same time to make a dedication and a consecration. It means a personal dedication to deepening our own holiness; it means an organizational dedication to renewing our work for the peace of Christ in the reign of Christ; it means a broadening influence of Catholic thought in politics and government.

The moral issues raised by the discovery and use of the atomic bomb are numerous and extremely grave—so grave,

indeed, that moral theologians will hesitate to give a forthright decision as to whether or not its use as a weapon of war can be justified for any reason or on any grounds. For here the reasons which to some seemed to justify the use of ordinary bombs do not hold. The range of its destruction cannot be confined to anything that might be called an authentic military target. Its long-range consequences, moreover, are fraught with such frightful menace for all human existence on this planet, that a literally tremendous weight of responsibility rested upon those who decided that it should be used. They seem to be aware of this responsibility, and that they have in their hands a power that sooner or later will pass from their exclusive control and become common property. It is our earnest prayer that the evil which will come from the atomic bomb may not outweigh the good which our war leaders, rightly or wrongly, hoped to achieve by its use.

RELIGION AT YALE

HARVARD AND YALE recently read the academic fraternity a thumping indictment of educational electivism. And the press greeted it with the excitement due to a revolution.

But more revolutionary still, though it excited much less publicity, was Yale's subsequent declaration that "religion is so important an aspect of human life that no university is doing its duty toward young men which does not offer them the best obtainable instruction in the field." Therefore—concluded the declaration—a prime postwar project of the university must be a strong department of religion for developing greater spiritual and ethical values in the student body.

To banish electivism and restore religion to education at one and the same time is an ambitious enterprise. Electivism, however, affects only the educational process, a means, whereas religion affects the very ends of education. Dominated by electivism, the process of education could go on, however much it would stray from its true course, but education without religion defeats its own purpose, which is the pursuit of truth.

Not long ago President Dodds of Princeton gave the reason why in these words:

We are beginning to learn anew in this country that the quality of our civilization is not determined so much by things as by beliefs, by what people believe to be true and what they believe to be false. Belief in truth is a matter of faith as well as of knowledge. Although many moralists and scholars have tried to divorce truth from religious ideas and affiliations, it remains rooted in religion. The fact is that the values which democracy embodies, which America at her best accepts as her own, were first expressed through religion. We shall go astray to our own hurt if we forget that the basis of judgment between true and false originated in religion and will continue to be religious.

If up to now it was not as clear as noonday that our civilization itself will be at stake in the next twenty years, it has certainly been made so by the lightning flash of atomic bombs as they wipe out Japan. So the future is going to demand an "America at her best." But America to be at her best cannot go on murmuring platitudes about beliefs making no difference to conduct, or about religion having nothing to do with education.

Yale's declaration for religion in education is sound in principle. It will be successful in practice if Yale and other colleges and schools over the land will compete the cycle of opposition to electivism by making religion a *required subject*—at least enough of it to help youth formulate, under competent direction of religious guides of their own faith, a religious philosophy of life. No less than this will suffice; no more than this is required as a first step to make Yale's proclamation a great document in American educational history.

AN ERA CLOSES

JUST NINE DAYS after the ratification of the United Nations Charter, the Senate mourned the death of a veteran member uncompromising to the end in opposition to United States' participation. At the time of his death, seventy-nine year old Hiram W. Johnson was dean of his Republican colleagues, a member of the Foreign Relations Committee and in his fifth term as Senator from his native California. Despite his intransigent opposition to the Charter and his failure to see the need for cooperation in world affairs, the dead Senator merits abiding respect by his long years of unselfish public service.

Senator Johnson became politically prominent back in 1906-08 while sharing in the prosecution of public-utility officials and politicians who joined hands in raiding the State treasury. Courageously he assumed the job of prosecutor after his predecessor, Francis J. Heney, was shot down in open court. An appreciative California elected him Governor in 1911 on a platform of reform. In 1912 he was Vice-Presidential candidate on the Progressive ticket. It was during his second term as Governor that he retired in 1917 to become United States Senator. In that capacity he served his State and his country until his death on August 6.

Although an admirer of Wilson, Hiram Johnson opposed that President on the Peace Treaty and the League of Nations. As Senator Lodge's "reservations" to the League and "amendments" to the Treaty were unacceptable to him, he formed an implacable junto with Senator Borah of Idaho to oppose the Treaty and the Covenant in any form. Article X of the latter, providing for joint resistance to external aggression, was his *bête noir*, and from this position he never thereafter receded. Although an advocate of many of Roosevelt's social reforms, the Senator did not hesitate in August, 1941, to charge the President with violating the Constitution in making "an offensive and defensive alliance" with Prime Minister Churchill to destroy Hitler and establish a new world order. As late as June 7 past, he opposed the repeal of the Johnson Act which prohibits loans to foreign governments defaulting on World War I debts.

The death of Senator Johnson marks the end of an era. While it lasted, many a fellow American shared his views. Now that it is over and the tragic results of global war become daily more evident, no thinking man will deny that individualism among nations is just as obnoxious and dangerous as the blind pursuit of selfish economic and social objectives by individuals within the nation. Whatever be the limitations of present plans for world cooperation, they will be corrected, not by unreasoning criticism, but only by active participation and a perseveringly sincere attempt to reconcile conflicting points of view.

INDUSTRIAL PEACE

ALMOST A YEAR AGO, when war developments in Europe set off the first case of reconversion jitters, individuals and groups began to agitate for a labor-management conference to deal with industrial relations during the immediate postwar period. This agitation was born of the conviction 1) that tensions in industry had mounted dangerously during the war; 2) that an outbreak of industrial warfare would dislocate the whole delicate and complex reconversion program; and 3) that the way to industrial peace lay not through summary legislation but through an understanding between the leaders of labor and industry, arrived at with the assistance of Government and implemented, if necessary, by legislation.

That this is still the only workable formula for postwar industrial relations is now clearer than ever. The relative failure of the "Management-Labor Code," signed hopefully last March by Eric Johnston, President of the U. S. Chamber of Commerce, Philip Murray, President of the CIO, and William Green, AFL President, demonstrated that it is not possible, at the present time, for the leaders of labor and industry to settle their problems without the help of government. The National Association of Manufacturers, representing the most powerful industries in the country, refused to sign the pact, as did the entire automobile industry. On the labor side, the AFL proceeded to make the agreement unworkable by refusing to collaborate with the CIO.

Following this commendable, but abortive, effort, Senators Ball, Hatch and Burton, prompted by a group of private citizens, offered a legislative solution which deliberately by-passed both labor and management. As a result, the proposed "Federal Industrial Relations Act" was dead the moment it was introduced in the Senate, killed by attacks from all sectors of organized labor, as well as by the skepticism of leading industrialists.

Because of these failures and the urgency of the matter, there is a good chance that President Truman will call a labor-management conference as suggested recently by Senator Vandenberg in a letter to Secretary of Labor Schwollenbach. Already the scheme has received general approval from the leading labor and industry groups, and the fact that the initiative came from the Senate will tend to make Congress well disposed.

It is essential, however, if the projected conference is to be successful, that the agenda be clearly defined and agreed on in advance. In announcing his approval of the idea, Philip Murray said that he would be pleased "to join with business in meeting for the purpose of giving over-all consideration of problems affecting the economic well-being of the nation and its people." Now it is very doubtful whether business leaders will agree to discuss such general measures as amending the Fair Labor Standards Act, the Murray-Patman full-employment bill, the FEPC, or a tax policy for business. They would prefer to concentrate on specific ways and means of eliminating or mitigating industrial disputes. If differences of opinion like these are carried into the conference, the project is bound to fail.

It would be helpful, too, if all parties concerned would agree to carry on the deliberations in the full light of publicity. This would force the participants to advance their opinions carefully and reasonably, and at the same time help to educate the general public. No doubt, the more partisan and sensational newspapers would exploit the inevitable disagreements, and even do their best to wreck the conference, but the benefits from full publicity would more than offset whatever harm these papers might do.

LITERATURE AND ART

LITERATURE AND CULTURAL INITIATIVE

WALTER J. ONG

Let us haul the skeleton out of the closet, look him square in the eye, and make him lay all his bones, face up, on the table.—The Wall Rose to the Carpet Tack

AS AMERICAN CATHOLIC culture has gained voice and confidence, its derivative qualities have become increasingly evident. Father Louis F. Doyle recently made something of this (*AMERICA*, *Cruel to be Kind*, April 28). Of it much more could be made. Indeed, almost every time a sense of cultural accomplishment has swept the Catholic community in recent years, the sense of accomplishment has been there largely because Catholics have felt successful precisely in being derivative.

This is true of the sense of achievement felt in some Catholic circles over the high percentage of Catholic colleges and universities making the big-bowl football games in recent years. Representative of American life in its frontier tradition, athleticism has long been of high emotional value to Catholics. By showing that they could be derivative in assimilating athleticism, they feel that they have gone far to give the lie to anti-Catholic accusations that Catholic schools are un-American. Indeed, it might be effectively argued without benefit of research that Catholic Americans (especially descendants of more recent immigrants) are for this reason in even more deadly earnest about athletic prowess than are non-Catholic Americans on the whole.

The successes of Catholic journalism and popularization programs in the use of borrowed techniques has likewise been to Catholics symbolic of the viability of Catholicism in the contemporary scene. Similarly, with regard to the movies, the sense of success which has swept over Catholics beginning with the Spencer Tracy portrayals of priests and culminating with *Going My Way*, has been unmistakable in its implications. We feel that we have arrived because we can take over what is around us. We are just like everybody else. Our Catholic fathers and mothers are just like everybody else. Our priests are just like everybody else. We do what others do. We are derivative and we like it.

Catholic literature campaigns of recent years have uniformly employed Chesterton as a spearhead. This fact is itself telling, for, to speak the truth, the phenomenon of Chesterton and the aftermath, which Father Doyle mentions in a somewhat different connection—but, significantly, in the same article—is not unrelated to the derivative note in our present milieu. Chesterton's effect on Catholics was in a certain manner the effect of *Going My Way*. Father Doyle has pointed out that after Chesterton, Catholic literature, hitherto almost morbidly serious, suddenly became quite hilarious. This is a most interesting phenomenon, and it needs more advertising too. For Chestertonian joy and rollicking traffic in paradoxes were features taken over from the non-Catholic world in which he had moved, and his use of them after his conversion simply showed Catholics an effective method of being derivative.

Chesterton's hilariousness connected with vital nerve centers governing the contemporary scene. It was tangent to the world of Charles Lamb, with Lamb's literary mannerism of the fake personality, as the mannerism has been called by

Denys Thompson (life is always concerned with something jolly, is inevitably nothing but a fine sort of game). This fake personality set the pitch for one popular literary tune after another, and indeed the chorus of journalese and advertising with which our present life echoes has found it difficult to manage any other pitch at all.

The cult of boyish horse-play propagated by Chesterton not only put one in contact with Maurice Baring's Oxford-Cambridge, but also made available much of the spirit of the contemporary business world, where the cult of boyishness bulks so large in off-hours. (One calls to mind the sulky schoolboy in Henry Ford's typical protest that "history is the bunk," or such evidence as a current brochure detailing the careers of eminent American business men and feelingly entitled *Boys Grown Tall*.)

Chesterton's notion that poets and children were the sane people and everyone else a bit balmy, together with his passion for the sheerest whimsy, was a hundred-year-old heritage of romanticism. His persistent use of these notions kept the door to the lumber-room of Romanticism ostentatiously ajar for derivative-minded Catholics, although, as Father Doyle reminds us, there is still some hard-headed surveillance of comings and goings here. Even Chesterton's treatment of the Middle Ages was successful not so much in opening the way to a genuine understanding of the period as it was in turning over to Catholics for their use certain current Romantic notions of the medieval.

This is not all of Chesterton, nor do we do justice to his tremendous value to the Church if we look only to such facts. But it will not harm Chesterton's memory, which is deservedly indestructible, to remind ourselves that his achievement consisted largely in teaching Catholics how to derive successfully from the idols of the contemporary tribe, den and market place. Because of his position as a liaison man, an understanding of Chesterton—and so far there is no study available to give this understanding—is of capital importance for an understanding of the contemporary Catholic and world scene.

But what have we said when we have said that in this scene "Catholic literature" is derivative? All but a very small part of what is called literature and/or art, Catholic or other, is derivative, and derivative in a sense which disqualifies it as truly significant work. That is to say, it is parasitic. It does not convert any raw experiential material direct from reality into its own substance, but assimilates only indirectly by utilizing without significant alteration such of this material as other art has predigested.

Indeed, most art and literature is so parasitic that no one approaching it from the point of view of a mature interest in, and experience of, art and literature could give it a second thought. Without taking the trouble to look, you can wager everything you have that the stuff out of which *Forever Amber* is knocked together has been ricocheting around in novels for decades. Because such a book is so unrestrainedly derivative, it will be thoroughly uncritical and demand of its audience nothing but a good-sized chunk of standard responses in a setting of elemental literacy and equally elemental prurience. If most novels currently passing muster as Catholic literature are artistically spent missiles, so are most other literary salvos, such as this, which publishers fire quite profitably into their audience. And thus, if we mean that Catholic literature is derivative or parasitic in any characteristic or peculiar sense, we must mean more

than that it merely includes a large body of such artistically second-hand material.

All art and literature is derivative in the sense that it is in a tradition. But at the wave-front of literary and artistic achievement in any age—more so in some ages than in others—there work those who are least derivative. These may be experimenters working up their contemporary world and its sensibilities into their traditions, or they may be synthesizers, assimilating techniques developed by others into significantly fresh wholes. In either case, these are the ones who matter. They frequently bring to the front material from others who will themselves always lag behind. They are not easy to identify. And the personnel at the wave-front is continually shifting, so that a man may be there for a while, then drop back, and return again. But beyond the wave-front, the work is, generally speaking, pure parasitism. It may make interesting reading: indeed, some of it may be so well contrived that, although it is parasitic, it is quite as good in itself as that on which it preys. Ford and Shirley have many of Shakespeare's techniques quite as cold and effective as Shakespeare had them. Passages of prose parasitic on, but comparable to, Virginia Woolf are not hard to find. But when we are speaking of literature in the large, when we are interested in development, we need not bother at all about what is parasitic. It is what is *not* parasitic that counts. It is in the work that is least parasitic that an artistic tradition lives. This is the work, of course, which is most derivative in the good sense, which has so assimilated its traditions that it *uses* them and keeps them alive instead of holding them immobile in a death clutch.

(To be continued)

I SAW "THE BELLS"

STEPHEN B. EARLEY

WHEN WILLIAM MOORING wrote in the Los Angeles *Tidings* somewhat over a year ago that Hollywood contemplated a sequel to *Going My Way*, many people didn't like any part of it. One generous helping of anything is enough for anybody. And Leo McCarey had skirted the edge of disapproval by the narrowest of margins to score his great triumph with Fr. O'Malley. Now it was nuns!

As a class, nuns are defenseless people. And if Hollywood's picture were unfair to them, they had no way of fighting back. That means a lot if you stop to think of how many young girls might—because of an unfair picture—decide not to follow God's call to convent life.

But I liked the *Bells of St. Mary's* far more than *Going My Way*. I think it is a better picture, and one of the loveliest portrayals of a Sister's life that could possibly be dramatically conceived. I've always wanted to give something to the Sisters, and wish I had been able to give *The Bells of St. Mary's*.

I saw it the first time with two Sisters from Immaculate Heart College in Los Angeles. The three of us sat in the projection room on the RKO lot talking about the heat, Fr. John Ward's sudden death, and the British elections. The one thing we didn't want to talk about was the picture. They'd said all over that it was good—and, with our fingers tightly crossed, we hoped they were right. The Sisters uncrossed their fingers before I did.

When the picture was over and a reasonable time had elapsed, the lights were turned on. Mr. McCarey (very much like a little lad with specially good homework) came over to the nun and asked what she thought. We all waited for her answer.

"Mr. McCarey, it's . . ." she hesitated a moment, and then said confidently, "it's spiritual. It's tremendously spiritual."

There will be a lot of ink put on paper when the "Bells" is released to the public; people far more competent than the two Sisters and I will have the task of censoring and reviewing it. But the nun had something. I went back to the projection room some days later and saw the picture again, this time in the cutting-room; we stopped at the end of each reel to talk about it. Now—a week later—I'm sure Sister's judgment could not be more perfectly expressed. *The Bells of St. Mary's* is, I think, tremendously spiritual.

About thirty-five years ago, Sister Mary Benedict died at Immaculate Heart convent. She was Mr. McCarey's aunt. You are inclined to believe that she has been working overtime on the RKO lot all year. You don't remember anyone's accusing Mr. McCarey of being overly spiritual; Miss Bergman, who plays Sister Benedict, is not a Catholic; and the RKO lot is scarcely a monastery garden.

Yet Miss Bergman constantly did little things in the picture that made the Sisters chuckle reminiscently, and hold their breath in surprise. Her habit is a sort of combination of Immaculate Heart and Saint Joseph of Carondelet. Her veil keeps slipping over her shoulder, and she brushes it back with a sisterly gesture that even novices find difficult; she and Sister Michael (Ruth Donnelly) go shopping and are as authentic as the Vulgate; she rebukes Father O'Malley with the humility and deftness that takes absolute years to acquire; she prays with conviction, and laughs with the peculiar lilting restraint that is one of God's precious gifts to Sisters.

She said she never had a role whose playing she loved so much; she went to Saint Agnes Convent and spent hours learning to be sisterly; she acts the part of Sister Benedict with a vitality, humor, understanding and love that is incredible. As I was making some notes of the picture, the spirit of Hollywood overpowered me and I wrote: "The Incredible Ingrid and the Incomparable Bing." It is a bit flashy but not bad. For Miss Bergman's incredible Sister Benedict is complemented by Bing's incomparable Fr. O'Malley.

During the making of the picture a little Jewish lad, a great admirer of Fr. O'Malley and of Bing, came up to him. "Lookit, Mr. Crosby," he said seriously, "last year you stole that Oscar; this year, please win it honest." The affection, sincerity and love of a priest's life that Bing Crosby brings to his part far surpass anything he has ever done before.

Joan Carroll, Martha Sleeper, Ruth Donnelly, Henry Travers and William Gargan all catch McCarey's magic, and do wonders with their part. Barry Fitzgerald does not appear in the picture.

Because few people understand the inner reality and beauty of the religious life, few dramatists have done well by the nuns. Even in the fine *Cradle Song*, the Sister-heroine is lovable because of her motherliness, not because of her Sisterliness. *Till We Meet Again*, originally a risqué French play, was handled carefully, even beautifully; but its portrayal was not of a nun's normal life. And the stupid caricature of Sister Superior in *Keys of the Kingdom*, even the overly-drawn Mistress of Novices in *Song of Bernadette*, were dramatic puppets, not real-life nuns.

I felt silly about my own sentimentality on seeing the "Bells" until I talked to the hard-boiled little projection operator.

"Father, so help me," he said, "I seen that picture six times before I could stop bawling. It's positib'ly beautiful."

"It's made about wonderful people, Manny," I said.

"Father," he said, "after I seen that picture, I know it."

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BOOKS

PRINCIPLES GLEANED FROM POSTON

THE GOVERNING OF MEN. By Alexander H. Leighton.
Princeton University Press. \$3.75

THIS IS INDEED no ordinary book, and it deals with a subject that is of great significance today. The author, Commander Leighton of the U. S. Navy, is a doctor of medicine, whose fields have been mostly psychiatry and social anthropology. He had formerly been engaged in field work among the Navajo Indians in the Southwest and the Eskimos in Alaska.

Equipped with this experience and background, Commander Leighton was assigned by the Navy to Poston, Arizona, one of the Relocation Centers for the Japanese who had been evacuated from the coastal areas. The relocation camp afforded an excellent opportunity to observe and study people who were forced into a new mode of life, and who consequently were subject to the various types of stress that are disturbing to the emotions and thoughts of people, such as "threats to life and health, discomfort from pain, heat, cold, fatigue, poor food; loss of means of subsistence, business, property; enforced idleness, restriction of movement; capricious and unpredictable behavior on the part of those in authority." And all of these things the Japanese at Poston, and at the other relocation centers, went through.

Aided by a trained staff of specialists and by a good number of the American-born Japanese, college graduates, whom Commander Leighton and his aides trained at Poston to help as field workers, the author did a magnificent job. Thousands of the evacuees were interviewed, or their ideas were gathered from casual conversations.

The book has two parts: the first deals with the history of the evacuation from California and the bringing of them together at the camp at Poston in the Parker Valley in Arizona and with subsequent history of camp life. The second part then applies the principles in the governing of men which were gathered from observation of 8,000 evacuated Japanese. These principles can be applied to the handling of men in any situation and particularly to the handling of men who are under the various types of stress mentioned above. The second part of the work can be considered a handbook of well worked-out principles to be applied in the postwar occupied countries. Those who will be sent by the Government into such countries could well study this book with a great deal of profit to themselves, and they would avoid a considerable amount of bungling were they to do so.

The life of the Japanese at Poston was anything but a pleasant one. They arrived there very much troubled; for they had been assured at first that there would be no evacuation, then that there would only be part evacuation and, finally, they were told that they would all be evacuated. They arrived at the camp, which was not ready for them, in the heat of the Arizona Desert, with poor food, very few medical supplies, uprooted from their friends and surroundings and put into blocks of barracks with very little privacy. Many began to lose their faith in the principles of American democracy.

The three types of Japanese are well described: the Issei, the older people who were born in Japan; the Nisei, the American-born and American citizens, who are more used to American ways than Japanese ways; and the third, but very much smaller group, the Kibei who were born in America but had some part, great or small, of their education in Japan. Were one to think that the Japanese were coddled in these camps he would realize how wrong he had been after reading *The Governing of Men*. And the evacuation itself was in part the result of propaganda carried on by certain politicians and by those who coveted the farming lands which the Japanese had painstakingly brought under cultivation during many years.

Among the Administrative Officers at Poston there were the "people-minded" administrators such as the handpicked Director and the ranking assistants, who mostly looked upon the Japanese as people, as you and I are, and only secondarily as Japanese. Then there were the "stereotype-minded" officials who considered all Japs as Japs and only secondar-

ily, if at all, as individuals. Fortunately, when the crisis came and a general strike was declared, which the author well describes, the "people-minded" Director handled matters very well, when others were for calling in the Army. There was no bloodshed, though there might well have been; and later, as a result of good management of a tough situation, there was much greater harmony between the evacuees and the administration and, as a result, much more of self-government in the Center.

The wages paid the Japanese in the Center were \$12 a month for ordinary labor; \$16 for specialized work; \$19 a month for professional work, such as medicine, dentistry—not very lucrative, to say the least, for those whose business and professional careers had been interrupted, if not forever destroyed. And very often these wages, due to bad management, were two or three months in arrears.

All in all, Commander Leighton is to be commended for the splendid contribution he has made to this timely duty of looking upon all people as individuals and of treating them accordingly. That attitude is further implemented in these pages with a set of principles to guide the actions of those in charge of people under stress.

EDWARD WHELAN

A SOVIET READING OF CHINA

CHINA'S CRISIS. By Lawrence K. Rosinger. Alfred A. Knopf. \$3

THIS BOOK IS SUPPOSED to be—and is advertised as—an authoritative discussion of the realities in and behind present-day China. Its scope is broad in that it treats of Chinese politics—national and international—the military situation, the economic crisis, and China's relations with Great Britain, Russia and the United States.

In his preface Mr. Rosinger, who is thirty years of age and has never been in China, calls attention to the fact that China has suffered from being "typed." In recent years this "typing" process has swung from labeling China a musty feudalism to dubbing it a country of great modern progress. According to the author, after General Stilwell's recall the American public became greatly disillusioned about the Chinese Government and is now in great danger of forgetting the importance of our alliance with the Chinese people; to forestall such a calamity, the (gullible) American public and its representatives should recognize the community of interest between itself and the "democratic" forces in China. However, to those familiar with the Party Line regarding China, "democratic forces" means Communistic forces or "liberal pink" forces that the Party could easily manipulate. It seems that the author is "typing" China with Soviet script.

Almost the first half of this book deals with the political situation in China. At the risk of oversimplification it can be summarized as a smear of the Central Government and unstinted praise for the Communists. It contains biased history, suppression of relevant facts concerning both the Central Government and the Communists, quotations out of context, the fallacy of drawing general conclusions from one or two examples, distortion of facts that could not be suppressed, and ignorance of Chinese psychology and the immensity of China's present task. When speaking of China's past, truth is relative; when speaking of Communistic "democracy," truth is absolute.

The second and third portions of this book, dealing with "Fighting Fronts" and the "Economic Crisis," contain a dreary and almost nauseating repetition of the same techniques.

The final section, "China's Place in the World," is seemingly an appeal to the motive of fear. Civil war is possible during or after the defeat of Japan. If this were to happen, then the United States backing the Central Government would find herself embroiled with Russia backing the Chinese "Democrats" of Mao Tse-tung. It seems that the dominant impression the uninformed reader would get from reading *China's Crisis* is that the smart, "liberal" and "progressive" thing for us to do would be meekly to appease that Chinese "democratic" bandit, Mao Tse-tung, and his

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avowed Soviet supporters lest we be forced to fight another oriental enemy after Japan is defeated.

The book under review is not without its value, for it is a splendid example of the opium of the people being peddled by "distinguished news analysts" and "sound commentators" from "extremely reliable and authoritative sources."

J. BRUCE SMITH

MINOR, BUT GOOD, IRISH ROLE

FLOWERING DUSK. *Things Remembered Accurately and Inaccurately.* By Ella Young. Longmans, Green and Co. \$3.50

ELLA YOUNG'S rather fragmentary and impressionistic memoirs belong, so far as subject matter is concerned, with George Moore's *Ave* and *Vale*, William Butler Yeats' *Autobiographies*, and the recorded memories of such dramatists as Lennox Robertson. Her chief work has lain in the field of children's literature, where her *Wonder Smith and his Son*, retellings of the exploits of the *Gobann Saor*, occupies a respectable place among this century's fine redactions of the old Gaelic tales. She has been, in her day, a more or less humble hanger-on to the fringes of the Celtic mantle that Yeats, Synge, Stephens and Lady Gregory spread over literary, and Pearse, Griffiths, De Valera and the Countess Markievicz over political, Dublin.

Such a minor role within the Irish tradition of clan and sept does not, however, as it might within the Anglo-Saxon complex, imply any toadying or subservience; and, moreover, humble hangers-on often Boswellize the best. There are capital anecdotes and splendid atmosphere in her pages, very evocative of that lesser-known Dublin of the latter-day Druids and necromancers who followed Anne Besant into Theosophical societies, like the one on Ely Place where George Russell painted his Blake-like elementals and the rain, "muttering and pattering" outside the windows, made a noise like "the sound of shaken sistrums, the swish of the boat that oared Osiris on the Sunken Waters at Abydos." The rifle-fire of 1916-1922 afforded an uneasy obligato to the Platonic music of these Rosicrucian doings, and Miss Young's curiously staccato prose is quite as successful in evoking that harassed period in Ireland's history. The American sequences, over one-third of the book, are less absorbing.

Like others of the Protestant Pale, who no longer could find sustenance in their particular variant of Christianity, Presbyterian-born Miss Young turned to the eclectic occultism that Yeats made popular in Dublin. From this point of view her book must remain one of the curiosities of English literature, along with Elizabethan Dr. Dee's *Diary* and the Reverend Alexander Kirk's *Secret Commonwealth of Elves and Fairies* of the succeeding century. The consequent blend of Madame Blavatsky and the fresher psychic phenomena of the Sidhe-haunted Irish countryside is not always attractive. One remembers how *fin de siècle* the Yeatsian period really was, and how its prose was nurtured on the Victorian cadences of Ruskin and Pater, plus the Japanese enameling of the Imagists. James Stephens is Ireland's great master of this poetic prose; Miss Young falls far behind him in their chosen medium. But she is capable of landscapes that are indubitably Irish, even if their Irishry is more the pantheistic pearl of A.E. than the natural greens and purples of painter Paul Henry.

CHARLES A. BRADY

THE TOWNSMAN. By John Sedges. The John Day Co. \$2.75

AFTER THE PIONEER, said Frederick Jackson Turner in his classic *The Frontier in American History*, the advancing American frontier was settled by farmers and homesteaders who established "plain, frugal, civilized life" until they in turn were supplanted by "the men of capital and enterprise." Of the three, the pioneers and the capitalists have been more thoroughly taken over by the historical novelist; it is they who provide the strong color and drama of the West. John Sedges (the name is a pseudonym) has chosen to chronicle the more subtle conflict facing those who came in the second, conserving wave.

Jonathan Goodliffe, the quiet, yet strong hero of this novel, is an exponent of the frugal life. Little more than a boy when he arrives from England with his mother and brothers and sisters, he stands squarely against the roving pattern his careless father, Clyde, has set for the family. For him Median, Kansas, with its crude sod houses, its half a dozen low buildings against a yellow sky, is space enough for living and growing and pioneering. Even when Clyde and Mary follow the lure of success farther west, Jonathan stays to build a life for himself, a school and, all unconsciously, a town. He falls in love with the beautiful, coldly selfish daughter of an itinerant preacher; his idealized love for her sustains him through a prosaic marriage with Katie, plain and practical, who schemes to have him give up his school for the more steady trade of keeping a store. Through hardship and sorrow (and sometimes the tragedy is a bit pat), he holds to his ideals, and if Median becomes "a love of a town" it is through his stout and unspectacular efforts.

The Townsman is a sturdy, honest book, perhaps a bit drab in its realism, but a reminder nonetheless that a novel can be "real" without once touching the sordid. Right things are in right places; realism is informed by the steady flame of spirit. Unfortunately, in a family saga which ranges over two countries and two generations in less than four hundred pages, the action is telescoped somewhat, and changing scenes and emotions tend to crowd upon one another.

RILEY HUGHES

POOR MAN'S DOCTOR. By Lewis R. Tryon, M.D. Prentice-Hall. \$2.75.

THIS IS THE SAGA of a Pennsylvania Dutch doctor, who found in service to his poverty-stricken people most of his life-work. Comic, tragic, grim and bizarre are the memories of his practice that an old man's pen puts on paper. The author has a homely style that goes extremely well with the decades of horse-and-buggy doctoring in the hills of his native State. Doctor Tryon came of a line of doctors; he had more than the usual struggle in acquiring a medical education, but he won through to his diploma.

Then back to his humble Pennsylvania Dutch folk, in whose midst he found plenty of practice and a minimum of paid-up bills. The first part of *Poor Man's Doctor* is the most interesting. World War I put Doctor Tryon into the U. S. Army Medical Corps with assignments to France and postwar work in typhus-infested Estonia. An interlude of ship-doctoring with weird experiences followed. Back once more to his native Hamburg, Pennsylvania, came the doctor. Here World War II brought him out of well earned retirement into active service once more. The narrative ends with this poor man's doctor still in harness. A Catholic doctor's life story is this the latest of doctors' books.

NEIL BOYTON

REV. THADDEUS YANG, O.S.B., Ph. D., is a native Chinese priest of the Benedictine Community of Chengtu, which will open a new educational foundation—the Chinese and Western Institute—in September in this capital city of Szechwan Province, now the center of all universities that "migrated" from occupied China.

LEO R. WARD, C.S.C., teacher of Philosophy at the University of Notre Dame, Indiana, after taking his Ph.D. from the Catholic University of America, took additional work at Oxford and Louvain. He is the author of several books, the best known of which is *God in an Irish Kitchen*, and now has two more about to be published.

REV. WALTER MILLER, S.J., Professor of Astronomy at Woodstock College, Md., will leave shortly to begin work at the Vatican Observatory.

REV. EDWARD J. WHELAN, S.J., President of Loyola University of Los Angeles, took an active interest in the problem of the relocation of the Japanese on the West Coast.

J. BRUCE SMITH is the pen-name of one who has spent several years in educational work in China.

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THEATRE

THE DISAPPEARANCE OF CORK. Browsing about the public library the other day, I happened upon a collection of essays on the lesser arts of the theatre, by Brander Matthews. In a commentary on "The Decline and Fall of Negro Minstrelsy," the author refers to an amusing incident which occurred while an American minstrel show was touring Germany. "It was reported," the author relates, "that Haverly was, for a while, in danger of arrest by the police for a fraudulent attempt to deceive the German public, because he was pretending to present a company of *Negro* minstrels, whereas his performers were actually white men."

I have some friends who would vehemently assert that American authorities should have jailed the producers of the first minstrel show on our native stage. That is an extreme view in which I do not concur, but I must concede that its proponents have a case. It is the business of the theatre to reflect life. The minstrel show was not a reflection of life; it was an invention. It introduced a false concept of art into the theatre, and through the theatre disseminated false ideas among the public. It gave the American public the impression that all Negroes are black, and that black is not just a color but something ludicrous.

The minstrel tradition had its birth about 1820 and survived for a century; its decline, of which Brander Matthews writes, was just becoming apparent in 1916; although the minstrel show itself was in that year virtually extinct. During those decades it was a canon of the stage that a colored character could not be funny unless he was black, and actors whom God had made black smeared cork on their faces to make themselves blacker. Even Bert Williams, during most of his career, appeared in cork.

Williams was not merely an ace comedian. He was a genuine humorist. His famous monologs, *Woodman Spare That Tree*, *The Loving Cup*, *Somebody Else* and *Elder Eatmore's Sermon on Cheerful Giving*, are fine Negro humor.

Williams, Flournoy Miller, Aubrey Lyles, Shelton Brooks and Tim Moore were only a few first-rank colored comedians who for generations were held in bondage to blackface. The emancipation began, I believe, with the Theatre Guild's production, *Porgy*, which demonstrated that brown and yellow Negroes can be funny, too. Perhaps an assist should be scored for Flo Ziegfeld. The Negro characters in *Show Boat* appeared in natural colors.

The rebuttal must be brief. Blackface minstrelsy was good entertainment, and it introduced a superficial type of Negro humor and ersatz Negro music to American audiences. It probably hastened the day when the door was opened for genuine Negro theatrical talent. Sure rebuttal. But the price was high.

THEOPHILUS LEWIS

FILMS

CAPTAIN EDDIE. Though the late Winfield Sheehan, producer of this feature, described it as the simple story of a man rather than a war picture, the result is an almost epic tale of a contemporary American in peace and war. There are inspiration, grandeur and humanity in this history of a poor boy who followed his father's advice and made his dreams come true by hard work. Starting with Eddie Rickenbacker's crash into the Pacific in 1942 while on a special War Department mission, the picture uses flashbacks to trace his career. And what a lifetime of adventure it encompasses—Rick making his first flight off the barn in a home-made airship; as a boy spending a hard-earned \$5 to ride in a barnstorming plane; as a pioneer automobile salesman; as a famous auto racer; as the foremost ace of World War I. Meanwhile, threading its way through these highlights, is the tender story of the adventurer's romance and happy marriage, with the earlier sequences presenting his youthful days at home. Fred MacMurray was a most satisfactory choice for the title role; his delineation is sensitive and strong. Lynn Bari has never been better than she is as Adelaide, the wife with unshakable faith in her hero. So much that takes place on the screen will stir up nostalgic memories, for starting with the horse-and-buggy days this is a charming parade of Americana. There is not space to mention the numerous familiar names in the cast; however, it is a grand and capable one. All the family will want to see this offering and should, but it is necessary to caution you that though the film in its action reflects generally the power of faith and trust in God, the ending accents reliance on the machine. (*Twentieth Century-Fox*)

THE STORY OF GI JOE. This is one of those times when Hollywood should have its knuckles severely cracked, for after having made one of the outstanding films of many a season, the perfection of the thing is ruined by the needless injection of obscenity and suggestiveness. Ernie Pyle's relentless, stark saga of the war-weary foot-soldier has been screened with artistic angles that are magnificent. Aside from documentary records of fighting men, there has been nothing like these sketches of infantry veterans who slug their way through campaigns in Africa, Sicily and Italy. War is not glamorized here; there is suffering, both mental and physical, every bit of the long, hard way. Burgess Meredith impersonates the kindly, self-effacing correspondent and, amid performances that leave indelible memories, Robert Mitchum's as the group's Captain is a stand-out. GI Joe's story rips your emotions apart with its intensity, but unfortunately it merits an *objectionable* rating because of suggestive gestures and sequence. (*United Artists*)

MARY SHERIDAN

PARADE

THE AVERAGE OBSERVER along the banks of the Jordan many centuries ago detected nothing of special significance in the events of a certain twenty-four-hour period. . . . He missed utterly the tremendous thing that happened. . . . Twenty minutes or so after three o'clock on a certain afternoon, John the Baptist was walking near the Jordan river, conversing with two youthful fishermen who, attracted by his growing fame, had journeyed down from Lake Genesareth to meet him. . . . As they talked, a young man named Jesus passed by. . . . Breaking off the conversation and pointing to Jesus, John exclaimed: "Behold the Lamb of God!" . . . Impressed by John's reverential attitude and by the appearance of Jesus, the youthful fishermen bade the Baptist goodbye and walked rapidly after Jesus. . . . Hearing their footsteps, He turned and asked: "Whom are you seeking?" . . . The fisherman hesitated for a moment, then inquired: "Master, where do you live?" . . . "Come and see," replied Jesus in a friendly tone. . . . Accepting the invitation, they walked beside Jesus until He stopped and pointed toward a hut on the river bank: "Here is where I have been staying. Come in." . . . It was about four o'clock when they entered the hut. . . . Hours later, the two fishermen, Andrew and John (the Evangelist), emerged, convinced in the very depths of their being that they had met the Promised One of

Israel. . . . Andrew could not wait until he had told his brother Simon: "We have found the Messiah. Come, I will introduce you to him." . . . Jesus gazed long and intently at Simon, then said to him: "You are Simon, son of Jonas. Hereafter you will be called Peter."

Crowds were passing before the little hut on Jordan's banks, utterly oblivious of the fact that right under their noses was occurring one of the most tremendous events in human history. . . . An institution that would spread over the whole earth, that would embrace all the races of mankind and endure to the end of time was coming into being. . . . Its initial outlines naturally faint, the Catholic Church was appearing for the first time among men. . . . The number of Catholics at that time was small—Mary, the Mother of Jesus, Peter, Andrew, John and (a few hours later) Philip and Nathanael. . . . The five disciples mentioned were not only the first converts; they were the first Catholic theological students in the first Catholic seminary. . . . The young fisherman who was to be the first Pope had already begun his studies for the priesthood. . . . Much further development was to come, but the Catholic Church was on its way. . . . It is still on its way, and will continue on until Judgment Day. . . . That will be the end of the line for the Catholic Church.

JOHN A. TOOMEY

CORRESPONDENCE

YOUTH AND THE RACE QUESTION

EDITOR: The article, *Let's Hear From Negro Youth*, by Edgar Shaughnessy, in *AMERICA* for July 14, presents some thought-provoking facts. Usually when the subject of Negro Youth is brought up, one thinks of a juvenile-delinquency report, but Mr. Shaughnessy's article proves that Negro youth, as well as Negro elders, are intelligently aware of their needs and of the injustices foisted upon them. No wonder Representative Rankin filibusters so frantically against the FEPC. Evidently he realizes that the wall of race prejudice is cracking, and Negroes, even of high-school age, are preparing themselves to take advantage of it.

Perhaps Mr. Shaughnessy can now enlighten us on the attitude of white high-school children toward the race question. It would be interesting to see whether or not they have been affected by the prejudices of their parents.

New York, N. Y.

JOSEPH A. BURKE

ITALIAN AMERICANS

EDITOR: Fr. Gardiner has, literally, taken the words out of my typewriter when in his review (*AMERICA*, July 28) of Theodore Maynard's story of Mother Cabrini he makes particular reference to Mr. Maynard's splendid treatment of the prejudice against Italian immigrants in this country. It is the best analysis—almost amounting to an indictment—of the condition I have ever seen, and will explain in great measure the regrettable religious negligence today of altogether too many Italian-Americans. That there are still too many such is due to the fact that there is still much un-American prejudice against Americans of Italian blood. I hope that Mr. Maynard's words, and Fr. Gardiner's approbation, will be taken seriously. It has been my experience, whenever the subject has come up for discussion—and it has come up very often—to be accused either of "siding with my own people" or being "too sensitive," or both. So, thank you, Mr. Maynard and Fr. Gardiner.

Boston, Mass.

FORTUNATA CALIRI

MR. WHITE'S DEFENDERS

EDITOR: Your editorial comment entitled *Mr. White and the Reds* (*AMERICA*, July 14) is well taken. But let us see the picture whole. The hysterical rage of Mr. White's critics is no more deplorable than the unmeasured enthusiasm of Mr. White's friends. I find it less deplorable because many of the latter profess allegiance to what I regard as the truth.

The cause of truth is never served, but is always compromised, by anything less than a rigorous concern for the truth. The question you address to those you complain about can with equal justice be addressed to those I complain about: "Are you interested in the truth about the Russians or merely in whether authors are or are not pro-Russian?"

There are authors whose opinions on Russia merit serious consideration because they have all the qualifications required by the well established canons for judging the credibility of a witness. Those who have been most lyrical about Mr. White would scorn to listen to the late Mr. Harper.

Except possibly for honesty, Mr. White lacks all the qualifications of a reliable witness. A six-weeks' swing through the country by a reporter who does not speak or understand the language! And the signs of Mr. White's deficiencies are thickly strewn through the pages of his book.

I recall the wrath aroused among some of those who now salute Mr. White by Mr. Gunther's presumption in writing a book about South America after a rapid swing through the countries south of the border. And during my years in China I had as much as I could stomach of reports written by honest journalistic tourists, ignorant of China's culture and history and language, who reported what they had seen,

no doubt, but seen through the eyes of Emporia or Sauk Center.

I shudder to think what an honest journalist from Peking, ignorant of American language, history and traditions, could report after a six-weeks' tour of the United States. If Mr. White was embittered by the champagne for breakfast, what could the Pekinese not do on the subject of Rotarian luncheons! If—which is unlikely—Mr. White returns to Russia, I hope the disillusioned Russians save their champagne and serve him Pepsi-Cola.

Santa Barbara, Calif.

GEORGE H. DUNNE, S.J.

MOTE IN AMERICAN EYE

EDITOR: It may be that the Franciscan Sisters at Kaufbeuren were "not aware" that the mentally defective were being exterminated by the Nazis through "euthanasia methods" (*AMERICA*, August 4). But can it be said, truthfully, that Catholic editors and priests, in the U.S.A. are unaware that the mentally defective, here and now, in the United States of America, are being used by outstanding members of the American medical profession for purely experimental purposes?

Is the deliberate induction of rickets in orphans—the deliberate inoculation of mental defectives with influenza virus, etc., any less in conflict with Christian thought and practice than is the painless extermination of such persons? Does it indicate honesty of thought and purpose for a Catholic periodical—or any periodical, for that matter—to call attention, repeatedly, to the pagan treatment of the helpless by the Nazis, yet refuse to acquaint its readers with the horrible fact that similar treatment is being accorded orphans and the mentally defective in our own institutions, here and now, in the United States of America?

Concerning such treatment of orphans and the mentally defective in our institutions, may I refer you to the March, 1940 issue of the *American Journal of Public Health*, pp. 229-236, and to the April, 1944, issue of the same magazine, pp. 317-344?

Milwaukee, Wis.

E. SWAINE

GOLD-STAR FATHERS

EDITOR: It has often occurred to me that as a nation we forget, or at least push to the background, the thought of our Gold-Star fathers. They would be the last to consider themselves neglected, being too taken up with comforting "mother" when the tragic blow descends. I have been touched to the quick at the sight of "Dad" with his arm around "Mom" while she wept bitterly. Does it not occasionally occur to us that the upstanding, clear-eyed boy marching bravely away is the apple of his father's eye—that at his departure he takes with him a bit of his father's heart? The Gold-Starred mothers deserve all the loving consideration that we Americans can give them; but let us not fail to render like respect and devotion to the Gold-Star fathers.

Indiana

SISTER M. CARLOTTA

PEACETIME CONSCRIPTION

EDITOR: In regard to your editorial, *The Woodrum Report*, July 21, I suggest that the published testimony given at the public hearings more than bears out your contention that the Woodrum Committee paid little or no attention to those who opposed conscription. A very substantial portion of the printed testimony makes out a very strong case indeed against enacting a conscription law now or at any time. I wonder whether it would not be a good idea to acquaint your readers with the gist of this testimony against universal military training.

New York, N. Y.

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THE WORD

CHILDREN ARE very seldom grateful for the best gifts they receive. Or at best they very rarely express their gratitude for them. For the relatively unimportant things, for ice cream and candy and picnics and special holiday gifts—yes, they are usually loud and repetitious in thank you's. For life, for the daily gifts of home and love and ordinary food, though they may be grateful, they seldom say so. For big things like education and work and training of character and the discipline that means correction and punishment, they are frequently resentful rather than grateful. Yet these gifts, we know, are the big gifts.

We forgive our children for their lack of gratitude. They are, we say, too young to understand. When they grow up, they will have a better appreciation both of the value of the gifts and of all the parent-love that went into the giving of the gifts.

So we hope, and frequently our hope is justified. Or is that an optimistic statement? Are grownups more grateful than children? Have they a greater appreciation of the value, let us say, of God's gifts and the spirit of love that inspires the gifts?

Have we Catholics, to be more specific, that appreciation? Is it not true that many a time it is the "stranger" coming into our midst whose exuberant gratitude makes us begin to appreciate the gifts that we have all along taken for granted? The security of our Faith, that calm and serene certainty that Christ is God, that His way is the only way, and that as long as we try lovingly and dutifully to follow Him, nothing can go seriously wrong—how often do these gifts take on their beauty and strength for us only when we see the marvels they bring about in the hearts and lives of converts, who have come to know them late and appreciate them more deeply than our routine acceptance has not infrequently allowed us to.

And so, Our Lord reminds us in the Gospel for the Thirteenth Sunday after Pentecost (Luke 17:11-19) that gratitude is easy, most pleasing to Him and most beneficial to ourselves.

It is easy, for God demands no return in kind, no gift to match the priceless ones He lavishes on us. All He asks, for Baptism, for Faith, for Confession and the Holy Sacrifice of the Mass—for all the treasures within our daily reach—is just a "thank You." Just a "thank You?" That sounds like very little, but actually to remember it every day, and to say it over and over again with the freshness of sincerity and love that never loses its luster, is a test of the childlike simplicity of heart that marks His own.

And this simple gratitude is most pleasing to Him, for as His Gifts are multitudinous, our "thank You" will be repeated a thousand times a day, and the first thing that love loves is the knowledge that love means a constant dwelling in the lover's thoughts. I cannot thank Him many, many times a day without loving Him in my thoughts that many times, and God, with His infinite happiness, yearns for our love as though His beatitude would not be complete without it.

Lastly, this daily gratitude is most helpful to ourselves. Just as a mother will train her children to say their thanks, not because she would love them less if they did not say them, but because she knows that consideration for others, gratitude, appreciation must be practised by the children if they are to grow into truly Christian gentle men and women, so our expressed gratitude to God builds us up into men and women of the stature of Christ.

We may forgive our little ones for not expressing gratitude for the big things that they do not fully appreciate. But God's children, all of us, have at least some appreciation of the big things He has done for us. For them, Our Divine Lord asks that we imitate the one leper, and he is a Samaritan, who was man enough to be grateful, to say his thanks.

And we must be thankful for *all* His gifts, not forgetting the little ones in trying to deepen our appreciation for the greater. We say "thank You" for Holy Mass *and* for a pleasant evening's dancing; for Confession, the Sacrament of His peace, *and* for good weather. They are all His gifts. Thanks, for all.

H. C. G.

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THE AMERICA BOOK-LOG FOR AUGUST

CATHOLIC BOOK DEALERS

Reporting the returns sent by the Catholic Bookdealers from all sections of the country on the ten books having the best sale during the current month.

Popularity of the ten books listed below is estimated by points, ten for mention in first place, nine for mention in second, and so on. The frequency with which a book is mentioned, as well as its relative position are both indicated—the frequency in the "totals" column, the relative position by the boxed numerals.

Boston—Jordan Marsh Company	1	10	3	6	2	7	4		
Boston—Pius XI Cooperative	6	1		9				7	8
Boston—Matthew F. Sheehan Co.	3	1		6	7		2	4	10
Buffalo—Catholic Union Store	1	7	2	5	4				6
Cambridge—Thomas More Bookshop	1		9	3	6			7	8
Chicago—Marshall Field & Co.									
Chicago—St. Benet Bookshop	3	1	6	2		10		5	
Chicago—Thomas More Bookshop									
Cincinnati—Benziger Bros., Inc.	5	1	2		3				
Cincinnati—Fr. Pustet Co.	1	2	4	7				9	
Cleveland—Catholic Book Cooperative Soc.									
Cleveland—G. J. Philip & Sons	1	4	3	5	2		9	6	10
Dallas—Catholic Book Store									
Denver—James Clarke Church Goods House	3		2	1	4			6	5
Detroit—E. J. McDevitt Co.	2	1			3		9	6	
Detroit—Van Antwerp Catholic Library	2	1	3		5				
Erie, Pa.—The Book Mark									
Hartford, Mass.—Catholic Lending Library	7	1				6	3		9
Holyoke, Mass.—Catholic Lending Library	2	1	6	10	9			7	5
Los Angeles—C. F. Horan Co.	1	5	6	2	3		10	8	7
Louisville, Ky.—Rogers Church Goods Co.									
Milwaukee—The Church Mart	2		1	3	10	4		8	5
Milwaukee—Holy Rosary Library	2		3		1	4			
Minneapolis—Catholic Gift Shop	1	2	7	3	4				10
New Bedford, Mass.—Keating's Book House	1	3		8	4		2		
New Haven—Thomas More Gift Shop	2	4			9	1	3		
New Orleans—Catholic Book Store	8	1		6	1	9	3	10	
New York—Benziger Bros., Inc.	1	3	5	2	8	6		7	4
New York—The Catholic Book Club	1	2	8						
New York—P. J. Kennedy & Sons	2	7	5	3				1	6
New York—Fr. Pustet Co.		1					5		10
Oklahoma City—St. Thomas More Book Stall									
Philadelphia—Peter Reilly Co.	2	1							
Portland—Catholic Book & Church Supply	1		10		2	3			8
Providence—The Marion Book Shop	6	1		8		7			10
Rochester—E. Trant Churchgoods	1		3	2		4		5	8
St. Louis—B. Herder Book Co.			7	2	3	4	1		8
St. Paul—E. M. Lohmann Co.	2	1	4	3	6			5	8
San Antonio—Louis E. Barber Co.				10					4
San Francisco—The O'Connor Co.	4			1	5	6		3	9
Scranton—Diocesan Guild Studios									
Seattle—Guild Bookshop	5	2	3	1		6	4		
Seattle—The Kauler Co.	3	1	5		8	6		9	7
South Milwaukee—Catholic Book & Supply Co.									
Spokane—De Sales Catholic Libr. & Bookshop									
Vancouver, B. C.—Vancouver Ch. Goods Ltd.	1					3			
Washington, D. C.—Catholic Library	3	2	1		5			8	
Westminster, Md.—Newman Bookshop	1	10	2	3	6	7		4	
Wheeling, W. Va.—Church Supplies Co.	2		1	10	3				6
Wichita—Catholic Action Bookshop	2		1		6		3		
Wilmington—Diocesan Library									
Winnipeg, Can.—F. J. Tonkin Co.									
TOTALS	37	29	27	26	27	16	13	16	14

TEN BEST SELLING BOOKS

- I. Too Small A World—Maynard
- II. The World, The Flesh and Father Smith—Marshall
- III. Personality & Successful Living—Magner
- IV. The New Testament—Knox
- V. The Scarlet Lily—Murphy
- VI. Francesca Cabrini—Borden
- VII. This Bread—Buchanan
- VIII. Beyond Personality—Lewis
- IX. Three Religious Rebels—Raymond
- X. No Shadow of Turning—Burton

BOOKS OF LASTING VALUE

The O'Connor Company of San Francisco selects as its choice of the ten currently available books which have proved over the years, to be of most lasting value, the books listed below. The roster of reporting stores gives the ten books that are popular month by month; this individual monthly report spots books of permanent interest.

The asterisk indicates that the book has appeared in the Book-Log's monthly report.

1. Paul of Tarsus
Joseph Holzner
B. Herder Book Co.
2. Christ, the Ideal of the Monk
Dom Marmion, O.S.B.
B. Herder Book Co.
3. G. K. Chesterton
Maisie Ward
Sheed & Ward
4. The Screwtape Letters*
C. S. Lewis
Macmillan Co.
5. Church History in the Light of the Saints
Joseph A. Dunney
Macmillan Co.
6. St. Teresa of Avila*
William Thomas Walsh
Bruce Publishing Co.
7. Love One Another*
Fulton J. Sheen
P. J. Kennedy & Sons
8. This War Is the Passion*
Caryll Houselander
Sheed & Ward
9. Emancipation of a Freethinker
H. E. Cory
Bruce Publishing Co.
10. Reed of God*
Caryll Houselander
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